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GAY MEN AND LESBIANS DIG DEEP FOR THE MINERS' STRIKE



International Women's Day 1985

HTLV-III Test Licensed

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March 16, 1985

Activists, FDA Clash over HTLV-III Test

By Bob Nelson

NEW YORK — Despite the threat of a lawsuit from a gay rights legal group, the Food and Drug Administration on March 2 approved the first commercial test to detect HTLV-III antibodies in blood samples.

The first company licensed to manufacture the kit, which is expected to gross millions for drug firms, was Abbott Laboratories of North Chicago. Four other applications are pending and are expected to be approved quickly.

American Red Cross officials rushed the test into use in 15 of the organization's 57 regions three days after the approval was issued. Nationwide use of the test is expected in the week following the approval.

Gay and lesbian activists have raised questions about the accuracy of the test, saying that a certain number of test results would show the presence of the antibody where there in fact was none — a false positive — and that other results could fail to detect the antibody when it was, in fact, present — a false negative.

Gay/lesbian groups, including Lambda Legal Defense and Education Fund and the National Gay Task Force, have urged gay men to avoid taking the test, voicing the concern that test results could become part of an individual's permanent medical record and be used as a basis for discrimination in obtaining housing, employment and medical insurance.

Citing public health officials who have expressed reservations about the test, Lambda filed preliminary motions with the FDA February 28 to quash approval of the test until further research on its accuracy can be completed.

After the motion was filed, FDA Commissioner Dr. Frank E. Young met with Lambda and NGTF representatives Tim Sweeney, Abby Rubinfeld, Jeff Levi, and Peter Mathers. According to Lambda, Young assured the group that the test would primarily be used to screen blood and would not be used as a diagnostic tool to determine if an individual has AIDS.

Young also told the activists that the test would bear a label reading: "It is inappropriate to use this test as a screen for AIDS or as a screen for members of groups at increased risk for AIDS in the general population."

"We wanted to be sure they used the test to screen blood, not people," said Lambda spokesperson Nancy Langer.

The test approved by the FDA, known as the ELISA test, is designed to show the presence of antibodies produced by the body when exposed to the HTLV-III virus thought to cause AIDS. The test does not detect the virus itself, and is to be used to prevent potentially HTLV-III-contaminated blood from entering the blood supply, where it is feared it could cause transfusion-related cases of AIDS.

As of February 25, the Centers for Disease Control in Atlanta reported a total of 8,597 cases and 4,145 deaths since the disease was first diagnosed in 1979. Of that total, 119 people have contracted the illness through blood trans-

fusions.

At the news conference announcing the approval of the ELISA test, Health and Human Services Secretary Margaret Heckler defended it, saying that a positive reaction would mean "there are antibodies in the blood from the virus that causes AIDS." But Heckler also noted, "The test we are licensing today is not meant as a diagnostic tool for AIDS. It is designed to screen blood."

Young, who appeared with Heckler, said the test would accurately detect the antibodies in 93 percent to 99 percent of those who have them. He said that false positives would occur in 17 of every one hundred persons who test positive, but added that those false positives represent only one percent or less of everyone who takes the test. But Young also said that because of imperfections in the test, blood banks should repeat the antibody test and use other confirming laboratory techniques before notifying a donor that he or she has AIDS.

According to Lambda's brief, the ELISA test will also result in some false negatives, because any test for antibodies will not discover AIDS-contaminated blood where antibodies have not had a chance to form. In addition, in a certain number of cases the test will render negative results, even when the AIDS antibody is present. The brief cited the results of one of the applicants for a FDA license, Travenol/Genentech, which found by retesting ELISA results with a more accurate and expensive test, that ELISA had missed 11.8 percent of the AIDS-positive samples in a group of apparently healthy gay men.

In affidavits filed with its motion, Lambda also cited Dr. Mervyn Silverman, the former health director of San Francisco and currently a spokesperson for the U.S. Council of Local Health Officials, who has estimated that the false-negative rate may range anywhere from five to 30 percent. Dr. Lowell Harmisln, a federal science advisor, has also said that "a reasonable estimate" would be in the same range.

Lambda contends that FDA tests of the ELISA confirm its suspicions about the test's low accuracy, and has filed a Freedom of Information Act request to obtain data it believes will buttress its proposed lawsuit. Lambda's fear, and that of many gay and lesbian health activists, is that individuals who believe they have AIDS will go to the bloodbanks to donate blood and receive the test at the same time. Because a larger proportion of potentially AIDS-contaminated blood will be donated, even a small false-negative rate would mean more blood missing the AIDS virus would be missed by the test, would enter the nation's blood supply, and result in more transfusion-related cases of the disease.

"We're afraid that could engender an enormous backlash from the straight community," Langer said. "People would be pointing the finger at gays and saying, 'Why did you infect our blood supply?'"

Responding to the gay community's fears about false negatives, Heckler has said that the federal government would provide up to \$12 million, so that individuals who could not afford the

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Temple U. Appeals Military Recruiter Ban

By John Ward

PHILADELPHIA — Temple University decided on February 28 to appeal the order of the Philadelphia Commission on Human Relations which barred military recruiters from its law school placement office because the military discriminates against gay men and lesbians. The Commission ruling is believed to be the first of its kind in the country. If upheld, it should bar military recruiters from all campuses in Philadelphia, and may be considered a legal precedent by other jurisdictions.

Robert Reinstein, counsel for Temple, said he did not know when the Philadelphia Court of Common Pleas would hear the case. He said the school has until March 18 to file its appeal, 30 days from receipt of the Commission's ruling.

Reinstein explained, "We're appealing because we think the Commission is wrong, because of the way it interpreted the ordinance. This is the first time any governmental agency has told Temple that we cannot invite someone on to our campus to speak to our students. It is an exceptionally dangerous precedent, and if it can be applied in this case, it can be applied to many other situations."

Asked if Temple would be applying for a stay of the Commission's order, Reinstein said, "I can't say if we are or not." When questioned if Temple was presently abiding by the order, Reinstein said, "It is now a moot point," as there will be no more military recruiters at the law school until the fall.

The Philadelphia Commission on Human Relations announced on February 1 at a regular monthly meeting that the Temple University Law School placement office was in violation of Philadelphia's Fair Practices Act (FPA). The Act, amended in 1982 to include sexual orientation, outlaws discrimination in employment,

housing, and public accommodations. The Philadelphia Commission on Human Relations is charged with enforcing the act.

The case was the first one filed under the 1982 amendment and the first gay rights case that has gone all the way through the Commission's system, according to Philadelphia attorney David Webber.

The suit was filed against the presence of the Army Judge Advocate General Corps (JAG) recruiters at Temple, Philadelphia's largest university, in the fall of 1982 by Temple law students Loretta DeLoggio and Richard Brown. They contended that the placement office is an employment agency and therefore forbidden from assisting discriminatory employers. The military has a stated policy of excluding or discharging lesbians and gay men.

David Webber represented the students, and the American Civil Liberties Union, Lambda Legal Defense and Education Fund, the Philadelphia Gay and Lesbian Task Force, and District Council 47 of American Federation of State, County and Municipal Employees filed legal briefs supporting the students. Philadelphia's Assistant City Solicitor Ralph Teti also argued on behalf of the students.

The U.S. Department of Justice filed an amicus brief supporting the university. Temple University Counsel Robert Reinstein and Assistant University Counsel Tom Coval defended the school.

The Commission issued a formal order as well as conclusions of fact and law in the case February 15, ordering Temple Law School to "cease and desist from allowing the use of its placement office facilities by the U.S. Army JAG Corps, U.S. Navy JAG Corps, or the U.S. Marine JAG Corps." The three commissioners on the case, Clarence Farmer, Milton Weiss, and Anthony Jackson, also con-

cluded that the Commission does have jurisdiction over the law school, as it is an employment agency as defined by the FPA, and that the university is not a charitable group excluded from FPA coverage.

They charged Temple with violating the FPA by both "establishing, announcing, and following the policy of permitting" the use of its facilities by the military and by "referring persons for employment" to the military, even though they knew the military discriminated against lesbians and gay men.

They also charged the university with violating the FPA by "aiding and abetting" the military, and "executing their policy of discrimination" against lesbians and gay men.

On February 1, Weiss told reporters that "if you have an employment agency assisting and abetting an employer who they knew would not hire people with different sexual preferences, then it is a violation of the Fair Practices ordinance." He added that the military "has no right...to come to campus and recruit."

If Temple refuses to comply, "we'll ask the Law Department of the City of Philadelphia to go into Common Liens Court to enforce it," said Weiss.

Webber told GCN, "I'm immensely pleased with the decision. We obtained a very important victory. We got exactly what we wanted." Asked if the order refers to all Temple placement offices, Webber said, "The order refers to the law school alone, but the terms of the order and the findings supporting the order would require that the kinds of activities going on in the law school could not continue anywhere else. But such recruiting would not be in direct violation of the order."

He added, "We hope the university would respect the intent

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Haitian Liaison for AIDS Group

By Christine Guilfoyle

BOSTON — The Boston AIDS Action Community (AAC), together with the Haitian Community Multi-Service Center (HCMSC) have jointly submitted a grant proposal to the U.S. Conference of Mayors AIDS program to establish a part-time Haitian AIDS worker who will act as a liaison between the AAC and the Haitian community. The proposal details the unique problems the Haitian community has had in dealing with the AIDS crisis, and the repercussions these problems have had in providing direct service to this high-risk community.

The U.S. Conference of Mayors has \$150,000 available to award to community groups who are applying for a variety of projects nationwide. The AAC/HCMSC application is seeking \$20,000 to carry out its project for one year. Another \$8300 would be subsidized jointly by AAC/HCMSC.

The liaison position, or clinical coordinator, will be: "Bilingual/bi-cultural of Haitian ethnicity, [fluent] in Creole/English, experience[d] in the field of Human Services [and] sensitive to AIDS issues." If the project is funded, the Haitian coordinator will work out of the HCMSC which currently handles AIDS cases as it is able. The position, at least in the first year, would be

part-time, 24 hours per week. Anne Silvia, the city AIDS coordinator and one of the grant writers, told GCN the position could become full-time, depending upon how well the project goes in the first year, assuming it is funded.

If funded, the clinical coordinator would be responsible for helping people with AIDS cope in obtaining hospital care, social service benefits as well as adequate housing and mental health supports. In some cases, direct services will be provided by the AIDS Action Committee, but in most cases the committee will act as a resource, providing information to the coordinator for use by the Haitian community. AAC will also pass on new information regarding benefits, medical information and general information about AIDS as it becomes available. The Haitian coordinator would attempt to disseminate information to the community and in particular to work towards eliminating the isolation experienced by persons of Haitian origin who have AIDS.

The grant proposal is interesting as it may be the first instance in the U.S. of a community AIDS group establishing a formal relationship with the Haitian community.

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News Notes

quote of the week

"We, in Alabama, want to reserve the right to discriminate against homosexuals politically."
— Jimmy Knight, the chairman of the Alabama Democratic Party, reported in the *Dallas Voice*

somerville passes housing anti-discrimination bill

SOMERVILLE, MA — The Board of Aldermen in this primarily working-class city unanimously passed a housing anti-discrimination ordinance on February 28, 1985 that includes sexual preference among the protected categories of citizens, along with race, color, sex, handicap, etc. The ordinance also provides for the establishment of a fair housing commission with investigatory, subpoena, and arbitration powers.

According to the bill's author, Alderman Joseph K. Mackey, until Massachusetts passes a state-wide anti-discrimination bill covering sexual preference, the Somerville Fair Housing Commission will only have investigatory and arbitration authority, but no enforcement power. "That's why it's very important that the gay rights bill get passed on the state level," Mackey said.

Mackey said initial hostility to the bill was reduced because backers of the ordinance had "taken a lot of time to educate people about the bill and clear up misunderstandings." Discussions were held with other aldermen, community groups, and the Massachusetts Commission Against Discrimination. Mackey also credited the Somerville/Medford Gay and Lesbian Alliance with effective lobbying.

homophobic, anti-semitic, misogynist

GAINESVILLE, FL — The Beta Theta Pi fraternity at the University of Florida, which was reprimanded last year for harassment of gay people, may lose official campus status because of an anti-semitic 30-page publication, according to *Gay Life*.

The publication, entitled *Uncensored, 4 o'clock weekly*, gives awards for "Mike of the Year" and "Most hateable Jew of the Year." It also names the "most lusted-after little sister."

nicaragua: a black perspective

BOSTON — Approximately 225 people attended a forum entitled "Nicaragua: A Black Perspective," sponsored by the New Institute of Central America (NICA), Blacks for Empowerment and Artists Call on March 1. Gathering at the African American Institute at Northeastern University, the audience was about 60 percent Black and included many lesbians and gay men.

Following music from the Paige Academy Singers, Paul Goodnight, an artist with the piano factory and a Vietnam veteran, and Vivien Morris of Blacks for Empowerment, both of whom recently returned from Nicaragua, gave presentations. Both are graduates of NICA's Spanish-language instruction program in Nicaragua.

Goodnight and Morris discussed their experiences as Black people in Nicaragua, particularly in the Bluefields region on the Atlantic Coast where the majority of Black Nicaraguans live.

Morris cited the legacy of underdevelopment of the Atlantic Coast and acknowledged the serious mistakes made by the Sandinista government. Efforts to move forward, however, and to learn from past mistakes, were highly praised, as well as Sandinista recognition of the need for cultural, political, and economic autonomy for both Miskito Indians and Black people.

Reggie Jackson, a photographer and participant in the Afro American Artists in Residence Program at Northeastern, presented a slide-show of Nicaragua followed by brief presentations from Boston City Councillor Charles Yancey and Beverly Treuman, executive director of NICA.

Garrett Brown, staff member of NICA, told *GCN* the evening provided an opportunity to encourage more Black people to become involved in the events and leadership of the anti-intervention movement.

support your local women's center

CAMBRIDGE, MA — The Women's Center here has been awarded \$9,875 in matching grants from local foundations. In order to receive the grants, however, the Center must now raise the same amount in donations from the general public. At present, these public contributions reach just over \$2000.

Matching grant money is essential to the survival of the Center as it is used to cover the organization's operating expenses.

To contribute, send checks payable to: Women's Educational Center, 46 Pleasant St., Cambridge, MA 02139.

gay in bogota

BOGOTA, Colombia — A new gay organization has formed in this capitol city. In a letter to *Paz y Liberacion* of Texas, the group asks for correspondence with "brothers and sisters in sexual dissidence throughout the world...to break the silence and isolation to which we have been subjected." To write, send to: C.O.R.G., Aptdo. Aereo No. 44409, Bogota, D.E., Colombia, S.A. PLEASE: No gay reference on the envelope.

labor women organize for affirmative action

BOSTON — On Sunday, March 3, the Coalition of Labor Union Women (CLUW) sponsored a forum on organizing for affirmative action for women and people of color within the labor movement. The forum, which invited the participation of "all interested working women and men," drew a crowd of about 60 people; the majority of those attending were white women, with some women of color and a few men of color in attendance.

The co-racial panel included Barbara Arnwine, civil rights attorney, legal counsel for several Black labor organizations and active member of Trans-Africa; Jill Flebowitz, an electrician active in the women's group in IBEW Local 103; and Ethel Hardaway, of SEIU Local 285, a licensed practical nurse active in organizing hospital workers in the Boston area.

Arnwine gave a brief history of affirmative action, talked about the confused state of court rulings and interpretations at this time, and stressed the need for coalitions between working women of all colors and people of color to push for affirmative action; Flebowitz discussed some of the successes of her union's women's caucus in supplying support and encouraging recruitment, but cited statistics showing that the move to get women and people of color into (relatively high-paying) trades dominated by white men has actually been losing ground in the '80s, after some forward movement in the '70s; Hardaway spoke about some Boston efforts to organize people in traditionally unorganized and low-paying fields, where people of color and women tend to be concentrated, and spoke specifically about recent contract negotiations at Boston City Hospital, where both union members and the hospital administration were convinced to accept "mirror language," or guarantees that any layoffs will maintain percentages won through affirmative action.

The event was the third in a series designed to familiarize Boston area women with CLUW, which is establishing a chapter here. In addition to organizing unorganized workers and promoting affirmative action within unions, CLUW's other goals include encouraging women to participate in their unions and pushing for political action around issues such as full employment, a shorter work week, a liveable minimum wage, and improved health and safety standards. For more information, write CLUW, 145 Tremont St., 7th Floor, Boston, MA 02108.

bulimia among gay men

COLUMBUS, OH — The incidence of bulimia among gay men is increasing according to *Clinical Psychiatry News*, as reported in the *Columbus News*.

Bulimia, usually characterized by bingeing and then vomiting, primarily affects women, an estimated 3,500,000 of them. It is perceived as a protective response to stress and as a temporary coping mechanism that serves as an anti-depressant, according to Dr. Peter D. Vash of the University of California School of Medicine, who spoke at a recent symposium on eating disorders at Johns Hopkins University School of Medicine.

honolulu chain agrees not to discriminate

HONOLULU — A chain of health food restaurants here has agreed not to discriminate in the hiring of gay men and lesbians. Healthy's Natural Fast Foods job application form warned people not to apply if they engaged in "homosexual activity or knowingly associate with people who do."

National Gay Rights Advocates (NGRA), based in San Francisco, wrote a letter threatening to sue Healthy's if it did not change its application form. The lawsuit would have been based on an invasion of the applicant's privacy rights both under the Hawaii state constitution and under common law doctrines.

Healthy's wrote to NGRA stating that it was not their intention to offend anyone and agreed to let NGRA review a copy of the revised application. The exclusionary statements, which included reference to prostitution, promiscuity, and drug abuse, in addition to homosexual activities, had been removed. Also, people posing as job hunters were given the new application form to fill out and were not asked any questions about their sexual orientation during the interview.

political realities

BOSTON — At-large City Councillor Dapper O'Neil frequently spews vitriolic epithets directed at gay men and lesbians in general and, in particular, at his colleague on the council, David Scondras. O'Neil seems to revel in baiting gay people whenever and wherever he can. Recent vintage O'Neil remarks to the audience at a February 26 fundraiser for City Councillor Jim Kelly (District 2) offended some people in the crowd.

O'Neil is reported to have complained that, in the Council chambers, he "Has to sit next to the faggot," which makes him worried he "might catch AIDS." O'Neil is also said to have derided gay City Councillor David Scondras for his participation in recent anti-apartheid demonstrations in downtown Boston. O'Neil reportedly crowed, "I don't give a shit about South Africa."

Kelly received a letter from two people in the audience that night who were not amused by O'Neil's antics. They demanded that Kelly apologize, which he did in a statement released on February 28. "...Although I am not responsible for remarks made by others, where they were made at my function, I am obliged to express my sincere apologies to those who were offended."

But Kelly also called O'Neil "my friend for many years" and "a loyal ally," who will remain so in Kelly's scheme of things.

Kelly noted in his statement that he voted for the human rights ordinance last summer and supports "necessary funding to combat Aids [sic]." In the March 5 issue of the Boston *Phoenix*, Ric Kahn, writing about Kelly and his homebase of South Boston, made this observation: "[Kelly] voted for the human rights ordinance last year and is openly courting the gay vote, actions that haven't gone over very big in Southie. But Southie is willing to explain his behavior away as a reaction to the realities of political life. 'He's got to do that to stay in the box....'"

Kelly's friend and ally, when contacted by *GCN*, shouted into the telephone, "Kelly doesn't have to apologize for anything I said. I suggest the lesbians and gays get off my back 'cuz if you want a war, you'll get one. Get off my back!" Councillor O'Neil then hung up the telephone.

delay in john zeh's trial

CINCINNATI — The trial of gay activist/journalist John Zeh was delayed February 12 due to hazardous weather conditions. It is now scheduled for March 28.

City police charge Zeh "sexually battered" a 16-year-old with an IQ too low to "appraise and control" his behavior. Zeh is charged with two counts of active oral sex over the nine months he knew David, a neighbor introduced by friends.

Zeh also faces "compelling prostitution" charges for allegedly giving an AC/DC rock group painter's cap and a T shirt as Easter gifts to two 15-year-olds in exchange for sex.

Zeh denies the latter charge and argues David has the capacity to consent.

Zeh and WAIF-FM were indicted in early 1981 for "disseminating obscene material harmful to juveniles," a brief consumer's guide to sexual lubricants. The felony charges were thrown out of court. Two appeals by county prosecutor Simon Leis Jr., well known for closing down X-rated movie and pornography shops, were denied. Leis's successor, Art Ney and Democratic challenger James Cissell discussed Zeh's court encounters in a pre-election radio debate, prompting one of the earlier delays in the current case.

Zeh's supporters contend his status as a well-known gay activist precludes fair treatment in court.

kkk admits arson of southern poverty law center

MONTGOMERY, AL — The Department of Justice and the State of Alabama obtained guilty pleas on February 20 from two Ku Klux Klansmen and a Klan sympathizer who admitted setting fire to the Southern Poverty Law Center here in 1983.

Klansmen Joe M. Garner and Roy T. Downs, Jr., and an associate, Charles Bailey, were charged with conspiring to threaten, oppress, and intimidate members of Black organizations represented by Morris Dees and the Southern Poverty Law Center. Dees and the Law Center had previously filed suit in U.S. District Court seeking an injunction against the Klan and other white supremacist organizations.

The purpose of the conspiracy was to damage and destroy files and evidence of the Law Center's Klanwatch in an effort to obstruct the lawsuit brought by the People's Association of Decatur, the Southern Christian Leadership Conference, and the NAACP.

The defendants' activities violated the rights of the Black organizations to have access to federal courts on an equal basis with white people, and violated explosive materials laws. The maximum penalties upon conviction on the two counts of conspiracy are ten years in prison and a \$10,000 fine.

Boston Gay Bar Cleared of Racism Charges

By Sue Hyde

BOSTON — A gay men's bar in the Back Bay has been cleared of a charge of discrimination against a Black man, but was told to change its policy requiring customers to present two photo IDs to gain admission.

The Boston Licensing Board voted on February 28 to place on file a discrimination complaint against Chaps, located at 27-31 Huntington Avenue. The Licensing Board did not find that Richard Jones, a 26-year-old Black gay man, had been discriminated against in a December 12, 1984 incident. However, in the event of another complaint alleging racial discrimination, Jones's complaint will be taken into consideration. The action is similar to that taken by the courts when a defendant's first offense is noted as a matter of record, but no punitive action is

taken, according to a compliance officer.

The Board did, however, warn the management of Chaps that its door policy is inconsistent with Board guidelines. In a letter dated March 4, Board Secretary Thomas W. Stanton wrote, "The Board is of the opinion that a Massachusetts driver's license is sufficient proof of age and need not be supplemented by another picture ID."

In testimony at a Licensing Board hearing on February 26, Richard Jones, Jon Perry, Richard Olson and Kevin Tremblay all said that on the night of December 12, only Jones had been confronted by a doorman demanding to see two pieces of identification. Of the four men in the party, only Jones is Black and only Jones was asked for identification.

Jones said that he has been a

regular customer at Chaps "for quite a while. People there know me." Jones said he had never been carded before and could think of no reason why he was asked for IDs that night. He said he was not carrying an ID with both his age and his picture on it at the time.

"There was a reason why he wasn't letting me in and it had nothing to do with my age," Jones told the Board.

After being denied admittance to Chaps, Jones and his friends went to Buddies, a nearby gay bar. A short time later, the doorman from Chaps who had demanded his IDs approached him at Buddies and apologized for having caused Jones a problem, saying, "It's just my job."

Chaps manager Joe Kirby testified that cashiers and doormen ask for IDs from people they don't recognize as "everyday

customers." Kirby said the doorman who confronted Jones that night had quit his job on the Sunday before the hearing, but that "he was supposed to be here this morning." The doorman did not appear at the hearing.

Commissioner Richard L. Arrington questioned Kirby closely on the bar's policy of requiring two IDs for admission. "The Board goes to great lengths to instruct licensees about IDs," Arrington said. "I find it discriminatory that a person immediately comes out and asks for two IDs before asking for one appropriate ID."

A man, who asked not to be named in this newspaper, identified himself as the cashier on duty. He said, "I asked [the doorman] to ask Jones for an ID because he looked younger compared to the men he was with." The cashier said that Jones did not present any identification to the doorman.

All four complainants told the Board that the man who testified as the cashier was not the cashier on duty that night.

And Kevin Tremblay, who had been identified in *Bay Windows* as a regular customer at the bar and therefore was not asked to present identification, said, "I was appalled to find out I was a regular patron. I wouldn't consider myself a regular patron."

Harry Manos, a Licensing

Board compliance officer, said the warning implies that Chaps should change its admission policy, accepting only a Massachusetts driver's license as proof of age.

Joe Kirby, manager of Chaps, could not be reached by telephone. However, a Chaps employee said Kirby would not discuss the matter over the phone anyway.

State Senator Michael LoPresti (Boston) represented Chaps at the hearing. He told *GCN* that he had not yet received official notification of the ruling. When asked if he thought the management would change the admission policy, he replied, "I suspect that we will."

Jon Perry, who wrote the letter of complaint to the Licensing Board, said his employer had received a phone call from a person identifying himself as being from LoPresti's office. Perry's boss reported to him that the caller emphasized that Chaps is a gay bar.

LoPresti told *GCN* that the call wasn't from him or anyone at his office. "It's a lie and I take offense at that," he said. "And you can tell your guy that."

Jon Perry, in assessing the hearing and the ruling, said, "I think we got a full and fair hearing from the Board.... I followed the dictates of my own principles in pressing the complaint. Our roles stopped on Tuesday when we appeared before the Board. And then it was up to them."

BLGPA Endorses Bynoe, Fox for Roxbury Seat

By Sue Hyde

BOSTON — At its first open meeting ever held in Roxbury, 28 members of the Boston Lesbian and Gay Political Alliance (BLGPA) voted on March 6 to endorse two Black candidates in the upcoming March 12 special primary election to replace resigned Seventh Suffolk District State Rep. Doris Bunte.

Receiving the BLGPA nods were John Bynoe and Gloria Fox, two of the four Black candidates vying for Bunte's seat, vacated when she was appointed Administrator of the Boston Housing Authority. The Seventh Suffolk District is primarily Black.

Bynoe is an attorney and former head of the Office for Civil Rights of the U.S. Department of Health, Education and Welfare. Fox is the former executive director of the North Dorchester Area Planning Council, Inc., and an instrumental organizer in the successful battle to halt plans to build the Southwest Corridor through the city's Black neighborhood.

Frank Williams, a third candidate, arrived late, responded verbally to a BLGPA questionnaire sent to all candidates and then said he would not accept a BLGPA endorsement. The fourth

candidate, Grace Romero, did not respond to the BLGPA questionnaire, nor did she make an appearance at the endorsement meeting.

Bynoe and Fox both delivered standard campaign speeches to an audience of about 50 people. Bynoe referred to gay men and lesbians only once, when he said he had hired people without regard to their sexual preference.

Fox told the audience, "I'm a Black woman and have actively fought against sexism and racism. I can understand the oppression that other people have suffered."

In a question and answer period, Fox and Bynoe said they would support efforts to secure funding for AIDS research and educational programs. Bynoe blamed the lack of funding on a misconception that "AIDS affects only certain groups, Haitians and so on. But nobody knows what groups will be affected next. AIDS affects people first."

In response to a question about homosexuality and homophobia in the Black community, Fox said she would support legislation granting civil rights to gay men and lesbians. Fox prefaced this promise by saying, "Black gay men

and lesbian women have to deal with the struggle for our rights as Black people. And then, secondly, they struggle as gay people."

Responding to the same question, Bynoe said he couldn't comment on the existence of homosexuality in the Black community because sexuality is a private and personal matter. Bynoe did say, though, that he doesn't believe there is any more homophobia in the Black community than in any other. "The Black community has accepted it as well as any other community. It's all part of the struggle."

At another point in the meeting, it was mentioned that Bynoe, too, had pledged support for a statewide gay rights bill.

After a long discussion about whether to endorse any candidate at all, the 28 BLGPA members present cast three separate ballots to determine the endorsement. But on each ballot, no candidate received the required 66 percent or 19 votes. Finally, a motion to endorse both Fox and Bynoe carried.

The primary election will be held on March 12, with the general election on April 9.

Haitian

Continued from page 1

Although the proposal documents only 18 official cases of Haitians with AIDS in Massachusetts, that number is expected to rise rapidly. AIDS experts believe that the epidemic in Massachusetts has lagged behind the hardest hit areas — New York and San Francisco — but they expect that the commonwealth will soon see a rapidly rising caseload. In Massachusetts currently, reported cases are doubling every six months. There are now 210 cases reported in Massachusetts. It is estimated that 20,000 to 30,000 Haitians live in Massachusetts.

In addition to the expected increase, some also feel that the number of AIDS cases among Haitians have been underreported. Silvia told *GCN* she believes some Haitians who become ill go back to Haiti. Some, unfamiliar with and distrustful of U.S. medical practices, simply do not go to the hospital and may thus never show up in official statistics.

The problems detailed in the AAC/HCMSC proposal trace economic and cultural differences which affect the Haitian community's thinking about AIDS. Additionally, there are negative attitudes regarding homosexuality which also influence the communi-

ty's willingness to work with what is perceived as a gay organization.

Economically, Haitians are generally low income, and when employed, usually work by the hour, without substantial health benefits. HCMSC notes an increase in employment discrimination, particularly in nursing homes, food services and even in domestic work, resulting from the association of AIDS with the Haitian community.

The HCMSC asserts that there is a mistrust of bureaucracies, particularly government bureaucracy which makes it less likely that members of the community will attempt to obtain benefits. There is also a concern that application for benefits may result in an unfavorable change in immigration status.

Language is also a problem, as few public welfare agencies have employees fluent in Creole. The language barrier has also created problems in getting accurate information regarding AIDS to the Haitian community, with some members of the community apparently believing that AIDS can be transmitted through casual contact. According to HCMSC, a quarter of the community expresses an interest in providing help or support to persons with

AIDS only if it does not involve direct contact.

Letters of support for the application came from the city's department of health and hospitals, the city epidemiologist, the city AIDS coordinator, a Haitian priest and Mayor Raymond Flynn who also is a member of the national conference.

Licensing

Continued from page 1

test, which costs six dollars, would be able to take it outside the blood-bank system.

Dr. John Petricciani, director of the Division of Blood and Blood Products of the FDA, told *GCN* that the accuracy of the test would depend on the proportion of the population at large that had been exposed to the virus, and could not be gauged in the absence of field results. "In the general population of blood donors, if one percent truly had the HTLV-III antibody, then out of one hundred who tested positive, fewer than one-half of those would actually have the antibody," Petricciani said. "As the percentage in the general population that really has the antibody rises, the percentage testing positive who really have the antibody will also rise."

Rights Bill Introduced

By Christine Guilfoyle

PROVIDENCE, RI — A measure has been introduced into the Rhode Island legislature which would prohibit discrimination in employment based on sexual preference. The amendment to the Fair Employment Practices Act was introduced in the House for the second time in as many legislative sessions by Representative Linda Kushner (D-Providence) and into the Senate by Senator Sean Coffey (D-Providence). Introduced on February 27, the bill was jointly written by Kushner and the Rhode Island Alliance for Lesbian and Gay Civil Rights.

Twenty-four of 100 House members and 13 of 50 Senate members have signed on as co-sponsors. The bill will be heard before both the House and the Senate Labor Committees. In what is considered a positive sign, three of the Senate co-sponsors sit on the Labor Committee, including its chairman, Richard Patterson. There are four co-sponsors on the House committee. Both Kushner and Coffey serve on their respective labor committees.

Kushner told *GCN* the bill faces "an uphill battle" in the House. Coffey said he is uncertain of its chances in the Senate because he has not discussed

the bill with his colleagues on the Labor Committee. He did say, however, that he believes the bill stands a good chance if it makes it out of the committee onto the floor.

Explaining that a need for such legislation must be demonstrated, Coffey said it is important to have testimony from lesbians and gay men who have lost their jobs or been denied promotions because of their sexual orientation. "Employment discrimination is particularly onerous.... If people have a fair bone in their body, that's where they put aside their [prejudices]," said Coffey.

However, Kushner, who with the Alliance organized a hearing that included such testimony last year, said a further key will be obtaining the active support of organized labor. Last year, the statewide AFL-CIO failed to lend support to the bill in spite of a resolution passed at the union's national convention, pledging support to the rights of lesbian and gay workers and urging the enactment of gay rights legislation.

Hearing dates for the bill have not yet been set.

— filed from Boston

Petricciani said that "tests that have been conducted to gauge the validity of the ELISA test so far were unreliable as a gauge of its accuracy in the general population, because most tests had been conducted among AIDS patients — people showing symptoms of the disease or individuals belonging to high-risk groups." The CDC, the FDA, and the National Institutes of Health claim to "actively pursue" follow-up tests involving the general population after the test has been in use, Petricciani said.

Asked about gay/lesbian concerns that the test would be used in

a discriminatory fashion, Petricciani said, "We don't have direct control of the tests after it's licensed and sold to bloodbanks. We can prevent inappropriate use of it, but we've come as far as we can in directing medical professionals as to the test's intended use. We'll just have to see how it sorts out, and what further action we can take."

Petricciani also said he was satisfied the test would improve the quality of the nation's blood supply. "Otherwise we wouldn't be licensing it," he added.

Editorial

International Women's Day 1985

On March 8, International Women's Day, we celebrate women worldwide and commemorate in particular the struggles and victories of working class and poor women. Local events around the Boston area reflect the multi-cultural and internationalist roots of this day. (See calendar for local listings.) Also known as working women's day, March 8 specifically marks a massive protest in 1857 by garment workers, primarily Jewish and Italian women from New York's Lower East Side. The women marched to the wealthy Upper East Side, demanding a ten-hour rather than fourteen-hour workday, a raise in pay, and equality for all women workers.

For the staff of *GCN*, International Women's Day reminds us of the gay/lesbian movement's debt to feminist theory and activism. Feminist lesbians, who sometimes end up between movements, share many goals with gay men and straight feminists: the need to cast off sex role stereotyping, to dismantle the idea of masculinity and femininity, to create our sexualities and a new meaning for community outside the nuclear family.

International Women's Day also reminds us of our debt to the

feminist activists, particularly lesbians of color and socialist feminists, who have insisted on the connections between race, class, sex, and sexuality.

Our movements, especially now, face an onslaught of conservatism, and increasing economic, physical and social violence. Many activist organizations are growing smaller, more cautious, and more elite as the Right attempts to isolate movements from each other and isolate the most vulnerable people within our movements.

As a movement, we are gay men and lesbians in a homophobic society, but many of us are also women in a sexist society, people of color in a racist society, Jews in an anti-Semitic society and poor or working-class people in a capitalist society. Our staying power and our relevance to our larger communities depend on re forging the bonds between groups and on refusing to lose sight of the feminist, class-conscious and implicitly anti-racist politics that International Women's Day represents.

GCN editorials reflect the consensus of the paid GCN staff members

Community Voices

another report from the (nica) field

Dear *GCN*:

Pieces in *GCN* for February 16 and 23 about being gay in post-revolutionary Nicaragua incite me to observations which I have published in our local monthly *Gayspeak*, but which have not yet been shared nationally.

In August 1984, on my second visit to Nicaragua, I called on the government information office, identified myself in relation to the US gay movement, and asked what Nicaraguan law had to say about us. My question must have been a new one to them, for their immediate reaction was, "There are no homosexuals in Nicaragua." The staff with whom I talked were young women, courteous and anxious to be helpful, but perhaps limited in their knowledge of the many-layered complexity of sexuality in Latin culture. When I assured them that I had met several gay Nicas in Costa Rica, and was positive that some were still inside the borders of their native country, they agreed to check with appropriate officials, and asked me to come back in a couple of days.

The answer I received when I returned was that there is no law whatsoever relating to us, either to oppress us or to protect us. The spokeswoman said that Nicaragua had many pressing problems, and had not got around to homosexuality yet, inviting the inference that homosexuality is a problem which would be dealt with ultimately. (Whether that was her own opinion or whether she was reporting the official point of view, I forgot to ask.)

So my facts are somewhat similar to those already reported in *GCN*.

My impression of the Sandinista attitude toward us is rather different. One of the nine original revolutionary commandantes, and other high officials, are semi-reliably reputed to be gay, but they quite certainly keep it quiet. On the streets of Managua, I saw nothing faintly hinting of the gay life which is so much a part of other Latin cities like San Jose (Costa Rica), San Pedro Sula (Honduras), Guatemala, and Mexico. I did meet a young man one night in the near-deserted central plaza of Managua with whom I might have made it if 1) we had had a place to go, and 2) one of the soldiers patrolling the plaza had not come over to chat with us. A coffeeshop-bookstore which was rumored to be a gay meeting place wasn't.

The *ambiente* — the feeling in the air — in Nicaragua is anti-sexual, nose-to-the-grindstone and go home at night. Comparisons from the USSR and Cuba are not reassuring. For the first few years after 1917, sexual permissiveness flowed in Russia until Lenin got disgusted, said that free sex was like many people drinking out of the same glass, and initiated a puritan reaction which still prevails. During the Cold War, Soviet secret police tried to blackmail at least one US government employee by threatening to expose him to the ambassador. Cuba's view of us is summed up in a single word — "Mariel" — and we have publications from gay exiles as further evidence of homophobia under Castro. To communist regimes we are at worst evidence of bourgeois decadence, and at best pawns in the struggle.

Sincerely,
Paul Kutsche
Colorado Springs, CO

Have a Question?
**BOSTON LESBIAN AND
GAY HOTLINE**
6pm-11pm, Mon-Fri
(617) 426-9371

feminism is about pain, not joy?

(With apologies to *Lesbian Connection* and *Off Our Backs*.)

To Our Favorite Newspaper:

How depressing to read of another woman into feminism. (RE: Community Voices, March 9, 1985, "Feminism is about joy, not pain"). *Lesbian Connection* and *Off Our Back* are anti-woman and anti-motherhood. Can a woman (or ANYONE) be fulfilled without children? No. And feminism is not funny, not true fun, not really caring, and not a *positive* experience. Being a woman is about joy. To be a woman is to be positive in one's life outlook, to care about helping others in crises and in daily life...*not* to create or agitate crises and foster and accept homosexuality and suffering! We're not into censorship. So-and-so can put together, print, and distribute whatever imaginable — fine! However, a store owner is under no sanction to accept any materials s/he doesn't want in her/his shop. We (and we *know many others*) are very glad we don't have to view this offensive junk in our bookstores. (The homosexual stuff everywhere is ugly enough!)

Important: There are *many* ads in various papers for feminist/Lesbian writings (as there have been for the last 30 years. Check out the ads from the '50s!) If a woman wants this outlet, she knows where to write for it. All private. She *does not have* to get it at a bookstore! Therefore sparing the patrons who definitely do not want to see it in their local bookshop! Honour the decision of decent bookshops to say, "No." Women seeking Lesbian/feminist literature are "free" to have, hold, cherish it. Let's respect private decisions... this is live and the rest of you *stay in your closets!*

One for LAW and Order,
Name Withheld By Request
Boston, MA

don't ignore us

Dear *GCN*:

To Sue Hyde: You made an error by implication in your article on the Boston Human Rights Ordinance. Since psychiatric inmates and ex-inmates were kicked out of Scodras' Human Rights Coalition, we obviously would not be working with those same people to survive the prejudice we face daily. Thus, even those of us who are lesbian, gay, or bisexual would not be in contact with the gay leaders you interviewed. We are doing what we have done since 1972: organizing to abolish coercive psychiatry in solidarity with other liberation groups who are working to build a new society.

The growth of the psychiatric inmate liberation movement has been accompanied by opportunities for co-optation. There are now mad activists who want to share of the present society, an absence of discrimination. I am sure that these reformists will join with other elitists — including the gay rights men you mentioned in your article; but please don't ignore those of us who are trying to build a just society — a society where these distinction will be irrelevant.

Sincerely,
Jeane Neville
Boston, MA

what a treat

Dear *GCN*:

What a treat to read Carole Vance's interview! (Vol. 12, No. 31) She dealt very sensitively and sensibly with some very hot topics. Thanks for a great article.

Ron Woolson
Dorchester, MA

what's with the gpa?

Dear *GCN*:

Are there any other gay journalists out there who feel the Gay Press Association is a scam? I mailed out my \$25.00 membership check nearly a year ago and have received nothing except a few flyers that I could have picked up free in a gay bookstore. Big Deal! What happened to the monthly newsletter, the special mailings, the health plan, the workshops??? I realize the GPA cannot be expected to provide the support services offered by the much larger National Writers' Union, but I think I'm entitled to more than a few lousy flyers for \$25.00. Or if the group is undergoing some problems, why not inform the members? Perhaps the GPA is useful to newspapers and magazines, but as an individual member, I feel ripped off! Since last spring, I have received only two mailings from the group and both were worthless; if that's all the GPA can provide, it has no business soliciting individual memberships. Anyone know what's going on?

Sincerely,
Kate Walter
New York, NY

fired up about aids

(*GCN received a copy of this letter to the editor of the Miami Herald.*—Ed.)

Dear Editor:

The officials of Broward County can prove to the world that their policy of firing people with AIDS is not monstrous bigotry against the gravely ill, but just an effort to protect the lives of co-workers. All they need do is to apply the same policy to all who pose a life-threatening danger. A study by the Environmental Protection Agency estimates that 500 to 5,000 NON-smokers die each year of lung cancer caused by others' cigarettes. If they are really interested in protecting the lives, they should fire all employees who smoke and resign themselves if they smoke. Even this move would leave them needing an explanation of why they fire those with sexually transmitted diseases. If they feel that their co-workers are at risk, I would like to know just what is going on in Broward County that we have not heard about. In a spirit of fairness,

Gregory McDaniel
Indianapolis, IN

Supporting AAC

In recognition of the work of the AIDS Action Committee and their efforts to keep the community informed of important events regarding AIDS, *GCN* is introducing a campaign to offset their advertising costs. Any donation made to *GCN* and directed towards the AIDS Action Committee will be matched by the paper and will be used exclusively for display advertisements. All contributions will be acknowledged by the Committee.

Please send donations to:

GCN/AAC
167 Tremont Street #5
Boston, MA 02111

Thank you from both *GCN* and the AIDS Action Committee.

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Daniel Emberley

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FEATURES EDITOR

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Speaking Out Cracking Prison Walls

By Shayna Pesatelnetsa

This essay is addressed to my sisters, who, like me, by the grace (?) of race, class, or luck, are *not* incarcerated in federal prison, state or county jail, or locked up anywhere else. Like me, you may have been moved by a letter like the one by C.J. Muldoon in *GCN* (2/16/85). Muldoon is an eloquent writer, and her words about prison life prompt me to offer these thoughts — a challenge maybe, or perhaps just a sharing of some things I'm learning about fear.

Through a bizarre turn of events in my life, I have come into contact with a number of women prisoners at a state facility located near me. Personally, I know I was a little late in making this contact. For years I picked up copies of "Through the Looking Glass," "No More Cages," and other literature about women in prison. At demonstrations I tagged along after members of the organization "Women Free Women in Prison," earnestly telling them how much I wanted to help. But I didn't.

There were/are a lot of reasons. Many lesbians who feel we live on the fringes of society already, might share my desire to reach out; and might also share my fears about contacting women in prison.

First, there's anxiety about class differences. I am white and well-educated. Most women prisoners aren't. In fact*, forty-two percent of women in prison are Black. Their median education is 10.2 years. Eighty-five percent of women in prison had an income of less than two thousand dollars in the year prior to their incarceration. Most women prisoners are poor and are women of color. It's difficult for me to express the fears I had with dealing with women so different from me; I was scared — maybe something about them would rub off on me. I am proud that I am overcoming this ugly paranoia. I am learning that, although our backgrounds and perspectives are different, we share many common experiences, hopes, and visions.

The second fear is one which is, I believe, legitimate. Fear that it could happen to you. It can. Whenever I enter the prison grounds this fear seeps into my bones. I hate men in uniform. I hate following arbitrary rules. I hate the little sign warning me that I am subject to strip-search at any time. I worry that any little illegality I have indulged in will come to light. These are very real risks. One small fact keeps me coming back. In order to see me, my friend inside must undergo a strip-search before and after every visit. If *she* has the courage to endure that (and the countless other indignities she suffers every day), I feel I can summon up the guts to enter the prison gates.

Some lesbians fear that prison penpals really just want sex. I suppose this might be true for a few. However, there is very little risk involved in writing a prisoner. It's an unfortunate part of the relationship between people inside, and those outside, that you have complete control — you can always stop writing. Of the five prisoners I have corresponded with, none has pressured me sexually. All have valued openness in our interactions. I am learning that, as in any relationship, trust demands a certain amount of time. As this trust develops, you will be able to talk about the nature of the friendship and decide what each of you wants.

Trust, or lack of it, is another major source of fear for women outside. As my friend said to me today, "They think we're just criminals. Why should they trust us?" Keep in mind that there are all kinds of people in prison. Some have committed violent crimes. Many have not. Most criminals never land in prison. White-collar criminals like embezzlers don't end up in prison. Perpetrators of sexual abuse who are white and middle class don't usually end up in prison. Practically no criminals who are upper class wind up in prison. And many women prisoners are actually victims of abuse rather than perpetrators of it. Living on the outside demands a lot of trust, and so does contacting a woman in prison. Again — she's locked up. You're not. She's a lot more likely to be hurt in this interaction than you are.

There are probably more fears that keep women outside from sitting down with pen and paper and writing to a woman inside, but maybe I've said enough. This is where I'm

supposed to write the testimonial about the personal rewards of helping another person. Unfortunately, the rewards are subtle. Sometimes I'm overwhelmed by the petty rules, the extreme punishments, the lack of medical care, the incredible insensitivity of prison authorities, and yes, the viciousness with which women locked up can turn on each other. Often I feel burdened with the emotional responsibility I have taken on. Occasionally I think, "I'm helping this one woman, but what about all the rest? What's the use?" When I drive out through the high wire fence surrounding the prison, with inmates watching me closely as I pass, I am usually depressed, angry about the "justice" system which prevails and leaves them there.

Recently I had the good fortune to hear Angela Davis speak. After her lecture, a young man asked her how she could maintain her political commitment in the face of constant antagonism from The System. Davis was careful in her answer. She said that none of us could live completely outside The System, and since we must act within it, she felt better going to sleep each night, knowing she had done all she could to disrupt it. As I drive back across the flat Midwestern landscape to the safety of my home, my friends, and my job, I think of those words, and gain strength.

And there *are* rewards. It is rewarding after several months of correspondence, to suddenly realize that you really care. This person is no longer abstract. She's your friend. It's rewarding to see my friend's smile each month, and to hear her tell me how important my letters and visits are to her. It's rewarding, in a sense, to learn more, all the time, about how the prison system works, and how it supports the pervasive racism and classism and sexism and heterosexism of this culture. Knowledge is a powerful precursor to effective action.

If you find that you are willing to confront your fears, and contact a woman in prison, there are a couple of things to keep in mind. Prisoners on state pay cannot afford stamps and envelopes. Always enclose an *embossed* envelope so your friend can write you back. Some prisons censor the mail. Be careful not to incriminate your friend. She will make it clear very quickly what is appropriate or inappropriate to discuss. Don't promise to write each week and then give up on it. Be as realistic with your commitment as possible. One of the hardest things for me is deciding how much I can give. Give your friendship first, and offer material things only as you can afford them. Guilt is probably the most difficult emotion to handle in a friendship with someone inside.

If you decide you want to visit a woman in prison, or in your local jail, you might try contacting social service agencies in your community. My "match" was arranged through a fairly conservative organization. However, when I expressed interest in being matched with a lesbian, I discovered I'd been speaking with a gay man! He did his best to accommodate my wishes. Although my match and I are of different races, ages, religions and class backgrounds, I find that after six months we can talk with ease and openness.

The prison system exists to separate us. In a spirit of defiance, and of embracing our differences, I urge my sisters outside to take a step towards a woman behind bars. Maybe you'll sleep better tonight.

* Facts in this essay from "No More Cages," available from Women Free Women in Prison, P.O. Box 90, Brooklyn, NY 11215.

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111.

Community Voices

Maryland Klan runs prison

Dear GCN:

I am a gay prisoner and would like to inform your readers of what happens in the Maryland system. We are subjected to rules saying we can't have any sex and the police go out of their way not only to catch people but to set them up. Then we are placed in isolation, roughed up and even raped by guards ("for a lesson"). If a white and a black hook up, then that brings forth racial problems and they try to keep you apart. The prison is run by the Ku Klux Klan through terror.

Anyone who does speak out or go so far as to file a civil suit will be threatened or beaten and have all their clothes and belongings taken from them. That is why so few people will pursue their god given rights. I have filed a suit and been put in administrative segregation (isolation). Many gays are afraid to join the fight because they fear for their safety.

I would appreciate it if anyone who wants to offer advice or would want to express their opinions would write to me. United we stand. We have the numbers, but we must stand up.

Sincerely,
Gene Munnings
5997, Box 700
Jessup, MD 20794

We need Tom Robinson

Dear GCN:

In response to Rob Schneider's article, "Who Needs Tom Robinson?" (Vol. 12, No. 13). I do. It was his music that helped me to come out to myself and friends at 15. His music made me feel good, and helped me at a hard time in my life.

I still enjoy his music, whether it's rock or disco, newwave or reggae. Tom Robinson was one of the first musicians to be openly gay.

He has opened doors to a lot of gay musicians, including the Bronski Beat. If his music helped me to come out, and if it has opened doors to a few handful of musicians, then we do need Tom Robinson.

Sincerely yours,
Ana Melo
Somerville, MA

Injustice at the statehouse

Dear GCN:

Could I ask your kind attention to a great injustice carried out by our State Legislature, which will never be remedied without *your* help? It is the sad story of an innocent man being abused by the Massachusetts House and Senate, solely because he refused to an illegal patronage demand made by our very powerful Senate President, William Bulger. The victim of this abuse is a judge, the chief administrative justice of the State Housing Court, named George Daher; but the next victim could be any one of us who might have something the senate president would like.

In Judge Daher's case, Senate Pres. Bulger tried to force him to hire an unqualified friend as the judge's chief aide. And when the judge quite properly refused to do so, Mr. Bulger had the entire Legislature strip him of his three-man administrative staff and make a cut in his salary. And though this incident happened four years ago, the Legislature still refuses to alter its punishment of the man. (The House last year, acting on an amendment by Rep. Royall Switzer of Wellesley, *did* narrowly vote to restore the judge's staff and salary; but the Senate ignored that vote and killed the bill.)

This is a lost cause, unless *you* help! There are so many injustices in the world. But does our Legislature have to create one? Could *you* please help to end this one? Could you contact your own representative, an especially senator, to have them end this man's punishment in 1985?

Many thanks,
Bob McLellan
Jamaica Plain, MA

GCN welcomes letters to the editor. If possible, they should be TYPED and DOUBLESPACED, and where possible limited to five typed pages. They should be sent to: Community Voices, GCN, 167 Tremont St. #5, Boston, MA 02111.

AIDS Resource List

AIDS Action Committee — 16 Haviland Street, Boston, MA 02115, 267-7573

Education and support group for people with AIDS, their families, lovers, friends and health care providers. Provides speakers, conducts forums, rap groups, hospice-trained volunteers, hotline information and referrals. Associated with the Fenway Community Health Center.

AIDS Benefit Review Committee (267-7573) or (725-4849)

Joint subcommittee of Mayor's Committee on AIDS and AIDS Action Committee to coordinate AIDS fundraisers, monitor process and review results. All groups of individuals planning AIDS fundraisers are encouraged to coordinate their efforts with the subcommittee.

Gay and Lesbian Counseling Services 600 Washington Street, Boston, MA 02111 (542-5118)

AIDS Hotline — (424-5916)

The Community Infectious Disease Epidemiology Program of the City of Boston. Staff of public health nurses answer questions about AIDS, make referrals. Collects city-wide data from hospitals on AIDS cases, forwards data to Centers for Disease Control in Atlanta, officially determines number of cases probable and under investigation.

Fenway Community Health Center 16 Haviland Street, Boston, MA 02115 (267-7573)

Hotline information, medical work-ups, diagnosis, referrals, counseling. A gay sensitive health care facility. Participates in research efforts.

AIDS Action Line — 536-7733

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Haitian Committee on AIDS in Massachusetts — 117 Harvard Street, Dorchester, MA 02124 (436-2808)

Provides information, referrals, support and emergency assistance to Haitians with AIDS and their families.

Mayor's Committee on AIDS — Room 608, Boston City Hall, Boston, MA 02201 (725-4849)

Coordinates efforts of federal, state, and city health agencies, produces educational material, collects data on cases, reviews policy. Umbrella organization. Media outlet. Conducts forums and provides speakers, distributes AIDS brochures, referrals.

National Gay Task Force Hotline (1-800-221-7044)

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Springfield Downtown Ministry /Council of Churches — 293 Bridge Street Room 205, Springfield, MA 01103-1402 (737-4125)

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International Women's Day 1985

Working Women's Day

By Pam Mitchell

International Women's Day, 1985: a week ago, I spoke with a friend about its meaning. I am no less committed to women's liberation than I was 5, 10 or 15 years ago, I told her. But in these times, when many people calling themselves "radical feminists" have concepts of both "radical" and "feminist" that are alien to us (and which I believe are dangerous to any anti-authoritarian or pro-woman movement), I wonder if we should consider letting go of the label "feminist." My friend is adamant: the name is ours, she says. We have to define it and fight for it.

I am not so certain about fighting for the word itself. International Women's Day, a holiday with a 73-year history, reminds me that though the "second wave" of feminism has coincided with my entire adult life, it was built on movements that came before my time; and that movements by nature continue to branch and evolve. Maybe the brand of activism that ultimately retains the name of "feminism" will not be one that includes the radical vision my friend and I would choose. This vision, of a major restructuring of the economic order and of worker control, derives logically from my past and has always been a crucial part of my politics.

I think about what has been won by me and other women and gay people in the last 15 years in the name of feminism, victories worth fighting for: specific political and economic gains, though these may be eroded by the current backlash, and the revolutionary changes in consciousness, which are seeds planted for future harvest and not so easily destroyed. But in fighting to remember and maintain the victories of a particular period I don't want to become so embroiled in specific skirmishes and fads that I lose sight of the larger picture, or get so caught up in maintaining a label that I forget who I was when I first took on that label.

I was a "women's liberationist," virtually by birthright, before I was a feminist. International Women's Day was created to commemorate the activism of women garment workers of the mid-1850s, the bulk of whom were New York Jewish immigrants like my maternal grandparents; it was conceived in 1911, in the same decade as my parents and of the same left revolutionary tradition they were to become a part of. Looking back on the day I decided it might be okay to be a feminist, I can see the decision was inextricably tied to these roots. That decision was to take me down roads not yet charted, to choices and realizations about my sexuality, my creativity, my choice of community that have been unique to the particular era I came of age in. Yet I see now that I took that path at a price.

White women in the radical wing of the women's movement have always had some awareness and sensitivity to economic and class issues, though these have never been our major focus. Ironically, among white women it has been liberal feminists who have addressed work and money issues most directly, though of course they express this interest in terms of individual middle-class and corporate "careerism." Women of color have emphasized these concerns as well, with analyses based more upon necessity and poor- or working-class experience; there has always been a class dimension when they have pushed white women on our racism. But by and large, white women have missed the point.

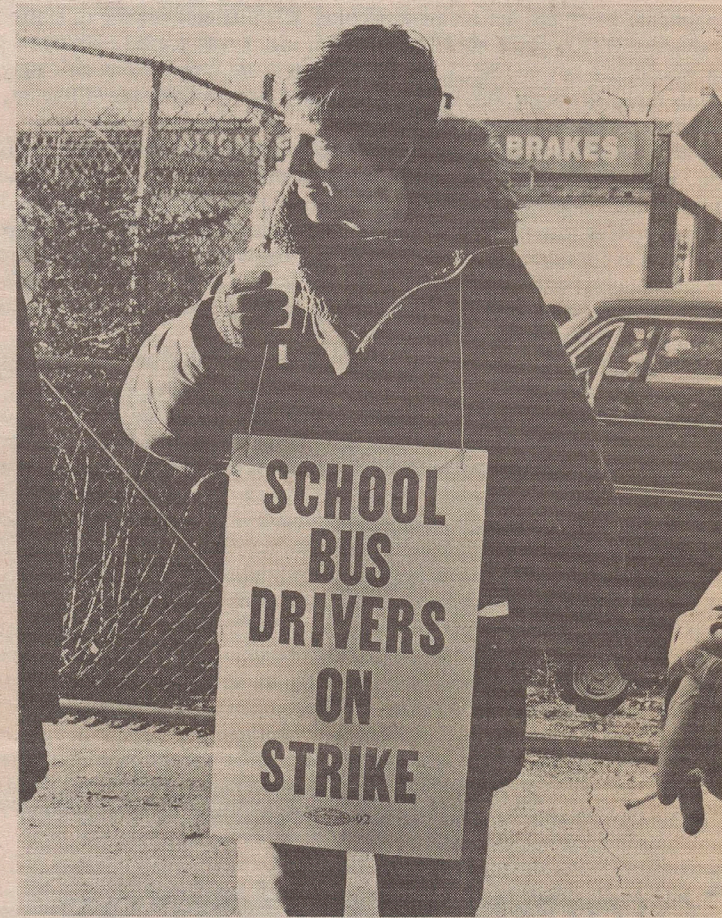
Now, at a time when a major shift in the U.S. economic struc-

ture is putting even more wealth in the hands of the rich, the (white) radical feminist community seems less concerned than ever. As that community has become more insulated and ghettoized, it seems to have become less focused on issues of material survival. I allow myself to follow this trend only to the extent that I'm willing to cut myself off from my own working-class roots and from the political tradition that led me to feminism in the first place. It is good to be reminded, as the International Women's Day tradition reminds me, that women's liberation and an organized, multi-cultural working class have not always been seen as mutually exclusive; that in fact there is a long tradition that sees them as inseparable.

am at a working-class college: veterans are coming back from 'Nam with horror stories, quirky sensitivities to loud noises, missing limbs. The draft is looking over the shoulders of the remaining guys, scavenging for dropping grade point averages.

And there is the real fight to get my townsman, George Jackson, out of prison. Angela Davis speaks on campus, and Jackson's younger brother Jon takes the day off from the local high school to be her bodyguard, looking tough and sexy. Soon he will be shot dead in a courtroom, trying to free his brother.

I have been in school with Sirhan Sirhan's brother, Eldridge Cleaver's niece. They know what the real fight is. The real fight does



Tess Ewing, president of the Boston School Drivers' Union, Local 8751, United Steel Workers of America

* * *

I am 18. It is 1970. I am at Bob's Big Boy, a hamburger joint across the street from my community college, where I am a freshman. (To my knowledge, "freshpersons" have not yet been invented.) I wear my usual uniform (year-round, since this is Southern California) of army surplus workshirt, cut-off jeans and a pair of old sandals which show off my newly hairy legs (first growth — only weeks ago it occurred to me I don't need to shave). My father sits next to me at the counter, eating a chile size, talking to me between bites about the possibilities open to me as a woman. He's a little angry at the limits placed on me — through his leftist politics he's a bit more of an overt feminist than I am — but for some reason he can't look me in the eye. His eyes are roaming as he speaks.

Dad is arguing that women are workers and should have options. As far as he's concerned, there's no reason I shouldn't be allowed to join the carpenters' union where he's done clerical work for 20 years. (In 1970 the image of a girl carpenter makes me giggle into my coke.) But he'd rather I become some kind of professional. He's excited I'm in college — a route not open to him in the hills of Appalachia or to my mother on New York's lower east side when they graduated from high school into the Depression. (I'm not sure why I'm in college, actually, but the tuition is free, and the financial aid office is showering me with loans.)

I am smirking to myself. I think he's making too big a deal of this option business. I know which battles are really worth fighting for. I

not seem to be about a white girl like me having options.

I think of Betty Friedan, Gloria Steinem on TV, talking some sense about economic autonomy and emotional fulfillment, but they seem to speak only for comfortable white people. I can't relate. The power they speak of is not something the *men* in my working-class life have a whole lot of, either.

Oh, yes, those feminists talk a little about other things I can relate to. In my life there have been plenty of "private and personal" traumas these past months: my false-positive pregnancy test and the lonely, terrifying plans for an unnecessary Tijuana abortion; my sister, raising a child alone on welfare, raped more than once as she tries to protect her baby daughter; my faggot friend David, figuring out something about me I don't yet know myself, dragging me to a rap group for teenagers organized by the newborn Gay Liberation Front, where kids tell horror stories of rejection and parental cruelty. And the men, men pressuring me constantly to have sex, belittling me when I don't, coaxing me into taking birth-control pills that I know are not good for my health, my own sexuality lost somewhere, in their demands — and in my father's roaming eyes.

None of these are "political" issues in 1970, to me or to my father. But women are workers and should have power. Women are activists and should have power. Women are students and should have power. My father in-

Continued on next page

Longing and Lusting

An Old Flame Still Burns

By Maria Helena Dolan

Sometimes, sometimes it hurts so good, no matter what line detractors spout. Yeah, I admit it. At times, all this worn-down dyke wants to do is sit in a darkened room, pour wine down my throat, and crank the stereo up to "10" with ol' B.B. King wailing "Our love ain't nothing but the blues...."

Such indulgences oftentimes exercise a mystifyingly cathartic effect. I'm somehow enabled or ennobled afterwards, shot up with steaming R&B and stumbling forward.

Better perhaps to nurture a struggling friendship than to drag something beyond its limits. Better ...but even so, there is that terrible/wonderful woman longing.

Lately, though, the tenor of things has been altered. Perhaps it's turning 30, and *not* feeling as though I've come into my prime after a decade of anticipation. Perhaps this onerous, unhealing spinal injury has affected my emotional outlook more than I dared suspect. Perhaps it's the change of seasons and the inevitability of "Fruit Basket Turnover...."

Whatever accounts for this pilose phenomenon, all I know is that I've been afflicted with a languorous kind of longing on certain bleak winter evenings of late.

Longing: the memory or imagining of something dulcet, and that sighing, bittersweet melancholia that arises in its absence. A longing that fills the heartspace with a dull ache, a troublous trichina imbedding therein.

Softly reverberating now across my internal auditory nerve is a Jonathan Richmond lyric: "I go to bakeries every day/cuz there's a lack of sweetness in my life." Strange, that, for it's not been a common experience for me.

In fact, I'm usually too preoccupied with the exigencies of the modern-pagan-dyke life to indulge in the sort of reverie/self-flagellation that seems necessary to induce such pangs.

Who has the time? My datebook resembles that of a harried executive (although my paycheck does not); meetings, dates, trips, projects due, social engagements, im-

perative phone calls, etc. (Making a revolution is time and energy consuming, after all.)

Additionally, I have tended to regard life herself as an adventure, an opportunity to indulge in erotic possibilities, a learning process to be undergone and shared.

The usual longings have been for unseen vistas, unexperienced sensations. Or, intellectually, for the production of disciplined work forged from a combination of research and already-reposited knowledge. (Pretty kinky, eh?)

But *this* longing is of a different stripe. Much of it seems focused on the old lover, Janet.

Having always been fully cognizant of the (societally-induced) detriments of lesbianism, I have consciously concentrated upon her benefits. And one of the most rewarding benefits is being in love with a woman, and experiencing all the things a good woman can do for you (and you for her). Things you definitely miss when she's no longer your lover.

Like what, dyke dishers may snarl impudently. Well, that depends on the woman, of course. Janet never complained when I snuck over late at night for some heavy snuggling. Nor did she complain when I did situps in bed in the morning.

She even seemed to enjoy helping a late-starting Aquarian get in gear by preparing morning tea — despite the fact that she didn't have to rise for another hour for her coffee.

I'd find corny but welcome messages on my answerphone. There'd be unexpected flowers and dinners. We felt a strong psychic link, as well as wonderful care and concern.

All those "little things" — and the big ones, too, regarding her herself, and the relationship. We were together through the spring and summer (time off for disagreements), providing each other with a whole lot more than just seasonal

rutting. But come fall, we finally had to confront the truth.

That is, while we were good to each other, and even good *for* each other, we weren't "meant" for each other. (That's Karmically, with a capital "K.") All that passion, all that feeling, all that focus could not insure that we'd be together, when what we were/are looking for is basically dichotomous.

See, I live a life that can be shared with other womyn; and the love herein elicits that same energy from another, determining the points where we intersect and overlap. Janet wants to build a life *with* someone, exclusively. Her conception of harmony and happiness just differs from mine.

No, I didn't leave her for anyone else. And she didn't try to kill me with jealous possessiveness, either.

In fact, we handled it rather civilly, as adult lesbians (whatever those are). And we are even making progress at being friends — rather a rarity in our community, I'm sorry to say.

Oh, I'm seeing an old flame now. Janet has begun a hot, new relationship that's starting to look a lot like "the real thing."

Yet, we still have strong, deep-current feelings for each other. We see each other at least once a week. And occasionally we find ourselves in the dreadfully awkward position of having our bodies close together, and them chanting, "Where have you been, come here at once!" — while our "rational" selves sigh, "I just can't get re-involved with you." Ah, that classic dilemma, maddening in its manifestations!

So, there is this longing of the heart, and of the body. I still hold vivid sense impressions of her presence: the texture of her skin, her smell in the morning, the sensation of our tongues touching lovingly in her mouth, the almost perfect roundness of her breasts under my hands, the landscape of her hip as I brush it with my lips, the amazing softness of the baby-fine hair covering her mound of Venus.

The smell of her womanhood as my face nears the seat of her power, the sound of her pleasure as I begin to move my mouth in that ancient dance, the smoothness and sweetness of her

Continued from page 12

Working Women's Day

Continued from previous page

sists, and he convinces me. I am a feminist.

It will be our last conversation. A few weeks later he is dead of a stroke.

In my classes I begin to get labelled a "woman's libber." I find a few like-minded souls, though they are hard to find in my working-class college. I transfer to a middle-class school, one that is crawling with feminists in 1971. I am like a kid in a candy store. I begin to come out, begin to reexamine some of those "private and personal" traumas as the profoundly political manifestations they are. Gradually ten years of agitation, formulation and support focused on personal empowerment and women's control over our bodies will create in me the capacity to look my father's memory in the face — seeking out those averted eyes which always contradicted his encouraging words — to recall how he sexually abused me as a child. That realization, shortly after my 30th birthday in 1981, will be the most profound experience of my adulthood, will make sense of my childhood, my behavior — will give me back my life. It is the feminist movement that makes it

possible.

* * *

This is not something I can throw away, and it is an experience that can be multiplied by thousands of women. But for me something has been left out. There are parts of my past none of my feminist sisters heard about (or ever thought to ask about) until the '80s, when the work of women of color opened a space for white women from working-class backgrounds to begin comparing notes about our anger, our shame — and our political agendas.

As this decade unfolds, the "feminization of poverty" and the erosion of reproductive rights underline the need to focus on the kind of economic and survival issues that working-class people know in our bones and that International Women's Day commemorates. In 1985 the idea of a "girl" carpenter no longer makes me giggle, but the reality is there are only slightly more women in the building-trade unions now than there were in 1970, and significantly *fewer* than there were in 1980. With or without the college degrees we "bought" on government loan, women and people of color continue to be routed

into low-paid, low-prestige, low-creativity jobs. Labor unions are in serious decline, and no other form of workplace empowerment has appeared. The so-called "welfare state" is being dismantled, leaving people hungry and homeless. Why are white radical feminists and lesbian feminists saying so little about this in our conferences and journals and organizations? Health and child care, food and nutrition, comparable worth and job access, for women of all colors and classes — these do not appear to be the primary thrust of the feminist movement in 1985 as it becomes increasingly focused on issues of sexuality and lifestyle. What I would like to see is a "third wave" (call it "feminist" or not), one that will presuppose the lessons of the last 15 years — the value of loving women, the "politicalness" of the personal, women's rights to sexual safety and pleasure, an emphasis on peace and collectivity — but which will build also on the long radical tradition of women organizing for control over our worklives and for economic justice for all people.

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British Queers Dig Deep for

By Larry Goldsmith

"The Bottoms' succeeded to 'Hell Row.' Hell Row was a block of thatched, bulging cottages that stood by the brookside on Greenhill Lane. There lived the colliers who worked in the little gin-pits two fields away. The brook ran under the alder-trees, scarcely soiled by these small mines, whose coal was drawn to the surface by donkeys that plodded wearily in a circle around a gin. And all over the countryside were these same pits, some of which had been worked in the time of Charles II, the few colliers and the donkeys burrowing down like ants into the earth, making queer mounds and little black places among the corn-fields and the meadows. And the cottages of these coal-miners, in blocks and pairs here and there, together with odd farms and homes of the stockingers, straying over the parish, formed the village of Bestwood.

"Then, some sixty years ago, a sudden change took place. The gin-pits were elbowed aside by the large mines of the financiers. The coal and iron field of Nottinghamshire and Derbyshire was discovered. Carston, Waite and Co appeared. Amid tremendous excitement, Lord Palmerston formally opened the company's first mine at Spinney Park, on the edge of Sherwood Forest...."

— D.H. Lawrence, *Sons and Lovers*, 1913.

"You have worn our badge, 'Coal Not Dole,' and you know what harassment means, as we do. Now we will pin your badge on us, we will support you. It won't change overnight, but now 140,000 miners know that there are other causes and other problems. We know about blacks, and gays and nuclear disarmament. And we will never be the same."

— British coal miner David Donovan, December 1984

The history of the lesbian and gay liberation movement, has, relatively speaking, been the tale of an isolated struggle. The battles against sexism and for sexual liberation have often been dismissed by other movements for social change as decadent, or, at best, as secondary issues, properly subsumed under the agendas of more pressing struggles. The road to a more radical analysis of the politics of race and class has not in itself brought the Left to more enlightened views on the subjects of sex and sexuality.

But if the Left has not always reached out to ally itself with lesbians and gay men, neither have lesbian and gay political strategies been especially inclusive. In the conscious narrowing of political demands to "gay rights" — nondiscrimination legislation based on the "right to privacy" — lesbians and gay men have sometimes lost sight of the other struggles to which their own is tied. In part, this narrowing of demands has been the familiar response of an oppressed group making significant gains in privilege and leverage within the political system. But even where radical lesbians and gay men have maintained their theoretical commitment to multi-issue politics, the real opportunities for alliance have been neither easily seen nor accomplished. There are obvious intuitive connections between lesbian and gay liberation and movements of resistance to militarism, racism and attacks on the working class, but where exactly do we, as lesbians and gay men, fit in?

* * *

One year ago this month, workers in Britain's coal mines went out on strike. The issue was not wages nor working conditions, but a dispute over political philosophy behind the management of the industry. Coal is a nationalized industry in Britain, and as such, management means the monetarist, Reaganesque, Conservative government of Prime Minister Margaret Thatcher. In March 1984, National Coal Board chairperson Ian MacGregor began implementation of a program to "rationalize" the coal industry, that is, to close mines that are deemed "uneconomic." Fifty-five thousand miners, members of the National Union of Mineworkers (NUM), went on strike to protest the closing of a colliery in Yorkshire. In the first few months of the strike, tens of thousands more workers from mines throughout Britain walked out.

In one sense, the strike boils down to a dispute over the definition of an "economic" mine. MacGregor, an imported American union-buster who learned his trade in the coalfields of Pennsylvania, wants to close the pits he claims aren't providing enough return on their investment. In 1984-85, that would mean shutting down 20 pits, eliminating not only thousands of jobs, but also entire communities whose economies depend on the collieries. Closing down the pits, the miners point out, might save cash for the Coal Board, but it would hardly be "economic" for 20,000 newly-unemployed miners, their families or their local welfare offices.

The miners also argue that the pits MacGregor has deemed "uneconomic" would produce a better return if the Coal Board would invest more capital, in the form of modern facilities and machinery, into them. According to NUM general secretary Peter Heathfield, 81 percent of the total investment in coal producing has gone to a few pits in the central coalfields. "When people from South Wales and Scotland go to the midlands coalfields, they're absolutely flabbergasted at the high standard of buildings and organization of colliery services," Heathfield recently told the *New Socialist*.

The NUM also notes that MacGregor's plans run counter to the "Plan for Coal," an economic strategy for the coal industry jointly agreed upon in 1974 by the



Night-time picket, Rossington Colliery.

government and the miners. "The Coal Board, in the first 10 to 15 years of public ownership, was struggling to deal with inferior [coal] seams because all the rich seams had been exploited by free market forces," said Heathfield in the *New Socialist* interview. "You've got to get a balanced approach, and that's what planning is all about. MacGregor is not interested in planning; he's interested in short-term economic advantage and expects the industry and the miners to respond to that. That's what monetarism is all about."

Thatcher and the NUM are a formidable set of rivals. In 1974, a miners' strike was largely responsible for the downfall of the Conservative government of Edward Heath. Now, with a series of anti-labor victories behind her, Thatcher has declared war on the NUM. The military metaphor is Thatcher's own; she has appealed to nationalist sentiment by comparing the miners' strike with the Falklands War, calling the latter a war against "the enemy without" and describing the former as against "the enemy within."

The two footsoldiers in Thatcher's war are the police and the press. The police, who have learned much from their experience in Northern Ireland, have arrested more than 9000 of the striking miners, many in brutal incidents thought begun by agents provocateurs. The press, largely reactionary and sensationalistic, has obliged the government with articles emphasizing the violence, and baiting the flamboyant NUM president Arthur Scargill alternately as a Nazi and a Communist.

Thatcher cannot simply fire the miners, as her colleague Ronald Reagan did with the 1981 strike of air traffic controllers; she has therefore had to resort to the slower strategy of starving the miners back to work. She began with advance planning: in preparation for the confrontation with the miners, British coalfields were shrewdly run at maximum productivity, building vast stockpiles of coal for many months preceding the strike. The strike has thus had little discernible impact upon the everyday lives of the British public. The government has placed union assets into receivership, eliminating the already scanty strike fund; as striking workers, the miners are also ineligible for public assistance. The miners and their families are living on support from other unions, organizations and individuals.

This stranglehold of the government on the miners, combined with the role the strike has taken on as the Last Showdown between Thatcher and the Left, has resulted in support from unexpected places. Although there are by law no female coal miners in Britain, women, both inside and outside of mining communities, have played a significant role in the strike, recalling the American automobile strikes of the 1930s. And there are currently eight lesbian and gay groups in Britain organized to support the miners.

We met with members of London's Lesbian and Gays Support the Miners (LGSM) on January 4 in the cold cellar kitchen of an Islington flat. Mike Jackson, Mark Ashton, Rosie Leach, Brett Haran and Martin Goodsell were the LGSM members present. Our discussion, reprinted here in edited form, was actually a joint interview with two publications: *GCN* and *Il Manifesto*, an Italian leftist daily. Asking questions were Rob Elliot and Carolina Peverati of *Il Manifesto*, and Bob Sutcliffe, Brian Flynn and Larry Goldsmith of *GCN*.

Donations to Lesbians and Gays Support the Miners can be sent to LGSM, c/o Mike Jackson, 39 Lloyd Baker Street, London WC1X 9AB, England.

We Danced in the Miners' Hall...

Mark Ashton: It started with a collection at last year's Gay Pride March. Mike and I arranged a few nights before to do a collection. We thought this would be a good way to get some money. There was no group in existence at that stage. So we went to the Gay Pride March with buckets and collected 180 quid. [The pound, or "quid," has been plunging in value against the dollar; at the time of this interview, one pound was worth about \$1.13.] It bowled us over. Unbeknownst to us, the Labour Committee for Gay Rights had organized a meeting, a fringe meeting after the Gay Pride March, in Mallet Street, and they had a striking miner there, who was talking. And they had a really big crowd turned out, wasn't it? So we were able to hand the money over and that was the first link we made. And then, just that week, we thought, 'Let's get a group going.'

The miner made a lot of links. He was thinking about things and talking about things that we'd never actually expected a miner to think or talk about, and actually gave a rude awakening to my attitudes towards them. Previously I had had this semi-antagonistic attitude towards the organized labor movement, trade unions, macho, het bully boys, and it just opens your eyes to the attitudes that they had, and that the strike up to that stage had kindled in people. So that prompted us to start the group off, and we called a meeting and eleven people turned up. And that was it — we started collecting outside pubs and clubs, got some leaflets out, made a lot of bashes at the media, hammered the media, planted letters and articles in as much

left and gay and feminist and Black press as we could, and it just snowballed from there....

The London group, which was the first group, and it's the biggest group, has a twinning arrangement with a whole mining community in South Wales [the town of Dulais]. So all the money, or the majority of the money we raise goes directly to this one mining community. We basically pay I think a quarter of their bills every week for food, paying off debts and stuff like that, whatever they use it for. So we've actually been able to make a much more personal relationship. For political reasons, it was actually much more important to us to make those personal links with people, because those are things that will continue after the strike. We've taken miners to gay bars and we've gone down to Wales. Lesbians and gay men have danced in a miners' welfare hall, which was outrageous. Together.

Brian Flynn: Did you say you've one gay support group, that there are others through England?

Mark: Yes, we started off at Gay Pride Week, which was last year in June, and I think the first group outside was Glasgow, wasn't it? And then Edinburgh, in Scotland. So there's two there now, in Glasgow and Edinburgh, about two months later. And then there's Brighton, Liverpool, Manchester, Bournemouth, Southampton, Leicester, Cardiff, Swansea. And there's a women-only group that split off from Lesbians and Gays support the Miners and formed Lesbians Against Pit Closures, so there's a lesbian-only organization as well, which is autonomous.

Brian: Did it split off for political reasons?

Mark: It split off because — take it away [Rosie].

Rosie Leach: Well, I didn't join the split, so it's a bit difficult for me, really.

Mike Jackson: I think it split off partly for political reasons, partly for personal reasons. Some of the lesbians who were involved in our group, LGSM, were finding a lot of support in lesbians venues, but some of the lesbians who might want to have gotten involved weren't prepared to get involved in a mixed group, as ours was. But some of the lesbians in our group obviously were prepared to work in a mixed group, so there was a political case made of that. And now we've got women who go to both groups; there are women who are prepared to work in mixed groups who go to the women-only group as well.

Mark: And it's all very friendly.

Mike: I think people have been astonished really with the things that have happened in the group. The composition of the group is really mixed. You've got people who are in a variety of different political parties on the British Left, and you've also got people who are unaligned and have never been aligned to any political party, just ordinary, working-class people who have seen the tragedy of the pit closures program. So I think it's been a long time, the first time really, that so many lesbians and gay men have come together for a single particular issue and worked together, prepared to ally any sort of sectarian political differences for the sake of a single-issue campaign. And it's very exciting; it's very

Keep for the Striking Miners



Orgreave, June 18, 1984: A woman from Sheffield Women Against Pit Closures was calling for an ambulance for an injured miner when attacked with a truncheon by a mounted police officer in riot gear.

Mark: Except it's a double-issue campaign, because it's a two-sided sword. The whole political idea, the fact that it is organized by lesbians and gay men who are taking gay liberation as one of the aims of the group, to take the ideas of gay liberation and lesbian liberation into the organized working class, the labor movement — it was too long left out.

Rosie: Shall I tell about once? We put an advert in one of our papers, *Socialist Worker*, to see if there were any other lesbian and gay support groups around. And one of the letters we got back was from this gay bloke who was on strike. I think really he was asking for personal support, financially, and we went to see him just before Christmas, two of us went up there. And what we decided was, we'd send or give some money to the soup kitchen that is organized in the village where he lives, because then we've done it openly as lesbians and gays, and that means that the people in that village are going to realize that we do support what they're doing, so they're less likely to be hostile towards him as a gay person. And so we're hoping as time goes on, that should actually improve the atmosphere for him to be open about his own sexuality.

Larry Goldsmith: *What do you think it is about this specific issue that has brought people together?*

Mike: It's a very big political event anywhere in Britain. It's probably one of the most significant political struggles in decades.

Rosie: It's the longest strike we've had, too.

Mike: So it's not just that it's rocking the lesbian and gay community; it's rocking the whole British society, the economy and everything. And I think the miners' strike will recoil through all sorts of institutions, including in that sense the institution of gay liberation.

Mark: It's also the current climate in Britain. The miners' strike is really like the cherry on top of the trifle. For the last seven years, the situation in Britain has been getting hotter and hotter. After Thatcherism, there's the whole threat of nuclear war, there's the eradication of trade union rights, the attacks on the working-class, and they've been going on continuously. And the miners' strike just came at a time when everybody was really fucking angry, and this was a way of channeling all the anger as well.

Rosie: I think a lot of people have been angry for a long time, without doing a right lot about it, you know. Everybody hates Thatcher, and this is actually being something that people who haven't got the confidence to take action themselves have started off giving money every week, in various workplaces and just on the street. The atmosphere is being raised no end. Beforehand, you were always looking for opportunities to talk to people politically, and now you just can't keep up with all the conversations you could be having; you never get through them all.

Mike: I think people were sort of beginning to think that Thatcher was unstoppable. The media coined this abbreviation, TINA, for an expressing she kept using: There Is No Alternative. It's this idea that the economy is somehow superhuman, it's out of the control of the British people or whatever, because there is no alternative.

And at last what is happening is that one group of society is saying there is an alternative, we are going to say no. And that is what the miners are doing. Everybody else is saying, 'You can't say that to Thatcher.' And not just Thatcher, of course, the whole Tory mentality. That you'd actually have the nerve, the gall, to say no to Thatcher, it's like the fucking waves coming in saying no to King Canute. But people are saying yes we can, and they have, for ten months now, just withdrawn their labor and gone through incredible hardship, experienced a tremendous amount of physical violence from the police, the state, got vilified in the press, and yet, the struggle continues.

Rosie: I think in some ways it's the press and the police that have made the link for a lot of gay people, because they see what happens to them all the time, getting hassled and get-

ting called old names in the newspapers and all that. And I think that really is the link that people make, that police are hassling the miners and police are hassling the gays. The media says awful things about gays; the media says awful things about the miners.

Mike: The miners have actually said that themselves. We had a public meeting and one of the miners came up and said, at one time lesbians, gays and Blacks were the outside groups, the outlawed groups in our society. And now what the miners say is *they're* now the outlawed group, they're the ones who are — they've adopted this expression — 'outcasts of the State.' And he said, 'So now we know what it's like to be an outcast of the State and we know how the State treats you, and how its lackey the right-wing press in Britain treats you, as lesbians and gays.' And we just sat there and said —

Mark: — we've been telling you that for twenty years, Mary!

Rosie: I think something like this strike is like a glimpse of what society could be like, because you actually get the chance to talk to people you've never spoken to before or had any reason to; and then, with this strike coming, you're going to someone's house who you've never met and you get asked in and you're given a cup of tea and all. It's just that people realize you don't have to be hostile to one another all the time, you don't have to be automatically suspicious of someone you haven't been brought up with.

Mike: At the Bronski Beat benefit the other week, there was this lone Yorkshire miner standing there, and I got to chatting to him, and he was just totally amazed by it all. He said something like — he was gazing around at everyone and just said, 'I had no idea you people' — now the guy wasn't using the words lesbian and gay, it was not part of his vocabulary, but I know what he meant by that expression 'you people' — 'I had no idea you people supported us. I'd never even thought about you people.' And he was very, very sort of quiet, and I think he was genuinely moved and also terribly confused, because he didn't even think that lesbians and gays had any connection to working-class struggles. I think that's tremendous.

Carolina Peverati: Do you think the involvement of women in the strike all this time has been very important and positive in changing this kind of contact?

Mike: It is tremendous, the women we've met in Dulais have actually been able to achieve things for the strike where the men have failed to. They've stopped the movements of steel, and they've actually had more effective picketing than the men have been able to achieve. They're now actually leaving the men at home to get on with support groups in their communities, and getting the domestic work, whilst they go out around the country, go out to places like Bologna, in northern Italy, to speak.

Rosie: And it's not just like individual wives are following, tailending on their husbands, because there's a lot of women [active] whose husbands are the sort of strikers who sit at home and don't go out picketing.

Mark: It's humanized people; it's taken the dogma out of politics and humanized it a lot. The thing about the strike is that it's involved a hell of a lot of people in struggle all at the same time, and it's managed to create around itself, around the actual NUM, this whole sea of struggle. It's involving millions of people, not just the people who are directly involved with the strike itself, or directly involved in supporting the strike, but also people who live with them, live next door to them, see the stickers and the badges, see it on the news, and read it in the papers. It's making people think about politics *per se*; what is life all about? How much choice do I have, what's my relation to this person and that person. It's done that rather than just hand out dogmatic lines, which is what the capitalist press are constantly trying to do, reduce it to dogma: here we have this Stalinist Scargill, the Red Fascist, leading his sheep over the edge of a cliff. Good fucking riddance to them; that's their attitude. They're just shitting themselves.

Brett Haran: What we're all aware of now, is that the outcome of this strike, it's like the battle lines are being drawn now for the future stage of play. We all know that if the miners lose, that's a big tide of confidence that Thatcher's going to be riding on for a long time to come, and that means bad news. The ramifications will just be so wide, it doesn't even bear thinking about. The introduction of the national police force, trying out now in the mainland all these methods of policing on a nationwide scale, that they've never had the chance to do, in this kind of major operation.

Rosie: They've just stuck to Northern Ireland before.

Brett: Yeah, and now it's like on a grand scale. If it's a success, and at the moment they must be feeling pretty confident that a lot of their schemes and tactics have worked, who knows what that might mean? If and when the strike's over and we've come out of it worst of all. It just doesn't bear thinking about.

Rob Elliot: What about the strike overall? Have you got any opinions on the perspective of the strike?

Mark: This is where the fight starts.

Rosie: This is where the clash starts.

Mark: We used to have six- or eight-hour meetings, at the beginning. And seven hours of those eight-hour meetings were discussing the way forward, which is the way forward? And there's fifty people in the room, forty-nine different views, and a chairperson.... What we actually said when we started was that we would support the National Union of Mineworkers, the elected leadership of the NUM itself; we

would take guidelines from them, we wouldn't be in a position to speak or tell them what to do. They're leading the struggle and we're supporting them; we're not creating it. Hopefully, what will happen, and is happening, is that the struggles will start to link up and then we'll be in a position to start, because that will be a different ball game.

Rosie: I think actually that situation has changed a bit, anyway, because of the fact that you can't send money now directly to the NUM, even if you wanted to. It's much more a kind of grassroots affair altogether, whatever your opinion about your trade union leadership. In a sense that argument is being by-passed, because of the way that the funds are being organized.

Bob Sutcliffe: *Has there been any reaction to the group from the officials of the NUM, nationally, as opposed to the reactions from the miners individually and from the areas you've used as contacts?*

Mark: At the Labour Party conference this year, the Labour Campaign for Gay Rights, there was a letter of support [from a miners' group] which said, 'Support civil liberties in the struggles of lesbians and gay people. We welcome the links forged in South Wales and other areas. Our struggle is yours. Victory to the miners.' And that was a letter sent to LCGR for us. Which was quite a significant thing.

Brian: There's been no attempt to tell you people, 'You're right about these connections, but the important thing is the miners' strike'?

Mark: No. I mean, we've had more hassle from the gay community than from anybody else.

Bob: *Why don't you say a bit about the different reactions that there have been from throughout the gay community. What are the kinds of problems that you've had to fight against with the gay community and how did you tackle that?*

Rosie: 'What have the miners ever done for us?'

Mike: The funniest thing that's happened is just before Christmas, LGSM's been going six months, and we've raised now over 11,000 pounds. Just before Christmas, the gay Conservative group decided to support the miners — the working miners. I don't think it's a coincidence that the Conservatives, the gay Conservatives, have managed to raise 25 pounds for the miners, for the working miners.

Brett: There's another side, which is why aren't we raising money for —

Mark: — for AIDS. That's another thing. AIDS, AIDS, AIDS, you know. The point is that the economy's being run down, the Health Service is being run down, the first thing they close are the VD clinics. They're already being closed down. Inside London, too, VD clinics are being closed down, which is also cutting money, stealing money, from AIDS.

Brett: You've got a lot of gay people who have obviously got a sense of identity about being gay, but they don't make the connections, they don't really see what it means to be gay in the wider kind of society. They just go about the business of being gay in the evening, when they go out to the clubs, having a bock [beer], having a dance. And they go home, they get up and they go to work. They don't really make the connections. Because if they did make the connections, they they would be bound to see that this government is kicking them in the teeth.

Brian: Is that response more typical among gay men than lesbians?

Rosie: I don't know; I don't think so really. There's a lot of lesbians who aren't political at all, who aren't feminists at all.

Mike: I've never actually counted, but I have this sneaky feeling that women and unemployed gays proportionately offer more support to the miners than —

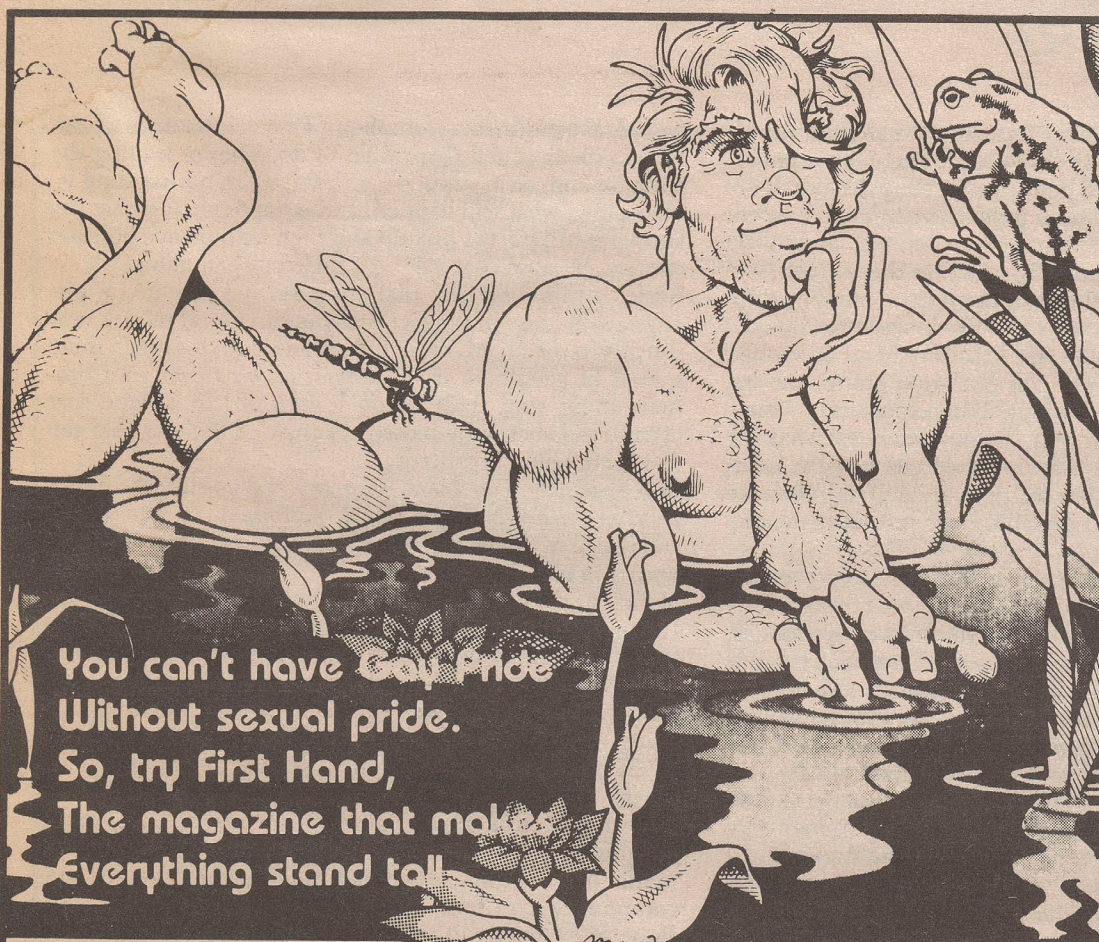
Mark: — the rich —

Mike: men, the rich, you can understand why. For example, one pub that's been outstanding in the amount that

Continued on page 10



Saturday, May 12, 1984: 10,000 women from all over Britain came to Barnsley for a march and rally.



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British Miners' Strike

Continued from previous page

it's given toward the miners is actually probably one of the pubs that has the most unemployed customers going to it. It's also a mixed gay pub; there are a lot of lesbians who go there.

Rosie: Of course, we don't have many super-rich lesbians; you certainly don't see them in the places I go, anyway.

Mike: Also, I've been quite surprised by the number of lesbians and gay men who have actually got fathers and grandfathers and family who are miners. Quite a lot have come up very quietly and put a pound or five in the bucket and said, 'My dad's a miner.' They won't say anything else; they just walk away.

Mike: It makes it all worthwhile, because that person can see the connections.

Brett: Also, do you think that the stink we've kicked up in *Capital Gay* through the reports of our activities — we've had a flood of letters coming in the week after, all these old reactionaries saying, 'Why is all this money being given to people who are macho and heterosexual and don't support us anyway?' So it's created a political debate.

Mark: So in that respect we've gotten the political arguments across to at least ten percent of the population of London. That's got a circulation of 50,000, and it's handed around, passed to other people. From all the stuff we've done in *Capital Gay*, we've managed to reach an enormous sort of wide public.

Mike: It's also interesting, we're a London-based group, and yet actually there's no mining community near London. The nearest one is 80 miles away, in Kent. But an awful lot of people in our support group are actually from outside London, originally. And, tell me if I've got this wrong, but, certainly myself and I suspect an awful lot of the others, the reason we ended up in London was because life was easier to be gay in London. I work on Gay Switchboard.... Every single shift I get a phone call from a young person in Glasgow, Liverpool, Leeds, Belfast, you name it, in a working-class community, and basically, they are fucking isolated. Eventually, they'll probably end up just like we did, in London. I think that's really sad, that we have to come and live in this little ghetto.

If there's one thing I'd like to see this strike do, for example in Dulais, if nowhere else, is for young gay kids to be able to grow up there, and for their mothers and fathers to say, 'oh, alright,' and for certain information to be around. It's isolation, be it physical, geographical, emotional, sexual, whatever; it's isolation. It's simply not even being able to tell someone you're gay, whether they're gay or not, I don't think it particularly matters; it's not being able to tell them. And their parents can't help them because they don't know anything about it. Well, I now feel confident to say that in Dulais, there are hundreds and hundreds of parents now, thousands possibly in the valley around there, who now know something about it. They've said, 'If my kids grow up to be lesbian

or gay, I shall know a lot more about it.'

On a personal note, something that is important is that a lot of people in the group have found an amazing new set of friends, of people to know, people who are worth knowing. We were talking about the word 'comradeship,' probably out of Edward Carpenter and Walt Whitman, who a century ago used to talk about comrades. Basically, it was a euphemism for homosexual lovers, and they tended to be working-class homosexual lovers. And it's almost for me like that word has taken on its old significance again, because there are people who I've met in the support group whom I'm immensely proud of and really pleased that I've got to know, because they are socialists, because they do care, because they do think. It's formed a new social focus for a lot of people, which I don't think will disappear after the strike; it's something there for life, probably.

And then after that the links and the invitations we had from the miners and their families in various parts of the country have been very emphatic in saying, 'We don't want you to just visit us during the strike; we want to make ongoing links, cultural links, after the strike.' And so it's a social thing; it's not just 'politics' about the strike, but it also has another level which is quite important....

And we've got some trophies as well. At The Fallen Angel, a gay pub in London, there's now a pendant presented to lesbians and gays from Nottinghamshire NUM, which is proudly displayed behind the bar, and there's also a little piece of anthracite coal, which is a Welsh coal produced in the area we support — the best coal in the world — and a miner's lamp, which was also presented to us by the South Wales miners. Again, I think a year ago the idea that a gay pub in London would have this memorabilia from the miners would have been unbelievable.

On March 3, as this issue of GCN went to press, the National Coal Board announced its victory over the miners.

Old Flame

Continued from page 7

womon-flesh as I glide across the slickening surface, the swelling of her erection under my attentive tongue, and the sheer and searing intoxication of being in the thrall of this most powerful force — womon-love.

Goddess knows it's difficult to sit across from her at dinner, platonically conversing as old pals, with *that* stuff dancing across my internal viewscreen.

But then, I've always tended to live in accord with the ancient dictum, "Excess in all things." That has often meant getting together again and again, even after numerous break-ups and run-ins, with someone who shared passion with me (if nothing else).

Let's be honest: good sex is a real hook, particularly for someone like myself, who gives herself over to it totally. I'm a love-junkie, resonating to and seeking out that specific energy, revelling in it when I find just the precise tone echoing with all the shivering, exciting harmonics.

Yet I recall one of the very basic, admonishing aphorisms of Wicca: "Be careful what you wish for, as you will surely get it."

Better perhaps to clear the decks than muddy the waters. Better perhaps to nurture a struggling but promising friendship than to drag something out of its shape and beyond its limits. Better...but even so, there is that terrible/wonderful womon-to-womon longing.

I smile knowingly if not sagaciously as the stereo blares Tina Turner sinuously asking, "What's love got to do with it?" What, indeed.

Coming Out

We invite readers to submit articles for Coming Out, a series in which lesbians and gay men tell the stories of their individual sexual, social, emotional and political emergence. The articles should be no longer than 1500 words and, if possible, should be typed (double-spaced, please). Send to Coming Out, GCN, 167 Tremont St., 5th floor, Boston, MA 02111.

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- SAFE SEX
- VIDEO-SEGMENT ONE
- GAY MOVEMENT AND AIDS ORGANIZING
- BI-SEXUAL MEN
- DISCRIMINATION AND STIGMATIZATION
- WOMEN AT RISK FOR AIDS

Workshop 1

1:00 - 2:15 - AIDS 102
- STAYING WELL: EXERCISE, NUTRITION & STRESS REDUCTION
- VIDEO-SEGMENT TWO
- GOVERNMENT RESPONSE
- LIVING IN THE GRAY ZONE
- AIDS: THE CHALLENGE TO FRIENDS, FAMILY & LOVERS

Workshop 2

2:30 - 3:45 - HTLV-III: MEDICAL & POLITICAL PROBLEMS
- SAFE SEX
- VIDEO-SEGMENT THREE
- GAY RAGE: MOURNING & BEREAVEMENT
- ANXIETY: COPING IN THE AGE OF AIDS
- AIDS ACTION: ARE YOU READY TO GET INVOLVED?
- ORGANIZING IN SMALL TOWNS

Workshop 3

4:00 - 5:00 - PANEL DISCUSSION: PEOPLE WITH AIDS,
ARC, HTLV-III, TALK ABOUT THEIR
PERSONAL EXPERIENCES

Wrap-Up

signed for the hearing impaired

Freedom's Just ~~Walk~~ Prison disciplinary abuse Defend Yourself

This "Freedom's Just" concerns a typical situation in prison and (among the poor) outside of prison as well; that of having to defend yourself in a court with no legal counsel who knows the ins and outs of the procedural rigamarole in court hearings and trials.

It is also a reminder of a common fact about being gay (inside or out), namely that we are often accused of doing things (molesting children, etc.) because of who we are rather than because of any real evidence against us.

By Mona Smith

Two women inmates known to prison officials as lesbians were found together by a male guard and accused of having "unauthorized sex." Before the guard had the women escorted back to their respective cells, he informed them that they were "disgusting" and notified them that they would receive disciplinary reports for their conduct, which violated prison disciplinary regulations.

Once back in their cells the women began to think about what they should do about their situation in order to avoid being found guilty and having sanctions imposed.

Hiring an attorney to represent them at the disciplinary hearing may be an option depending upon state laws and financial resources. If the prisoner is incarcerated in a state where representation at a disciplinary hearing is permitted, hiring an attorney may still be impractical because the lawyer's fee will most likely outweigh the punishment at stake. Alternatives to hiring an attorney include contacting a local legal services office which provides representation to prisoners or a law school with such a program.

Most often, however, the prisoner attends the disciplinary hearing alone and is left to her/his own devices in establishing a defense against the charges.

The purpose here is to provide a broad and generic approach to disciplinary hearings for prisoners who represent themselves. When reading and utilizing the contents of this article, it is important to remember that each state has different statutes and regulations governing its prisons' disciplinary proceedings. Everything that is written here may not apply to your particular jurisdiction, so it is advisable to find out exactly what rights exist under the statutes where you are. The prison law library should have this information and each inmate is constitutionally entitled to access to the library (*Bounds v. Smith* 430 US 817, 97 S.Ct.1491, 52 L Ed. 2nd (1977).)

Some jurisdictions require that prison officials provide each prisoner with a copy of the disciplinary regulations. They tell what procedures must be used by prison officials from the time an alleged offense is committed through the appeal stage as well as listing the "offenses" and sanctions which may be imposed. If a copy of your regulations was not issued to you and you are entitled to receive a copy, you should make a written request to the warden/superintendent to give you a copy. Meanwhile you can go to the law library (see *Bounds v. Smith* above) and familiarize yourself with the regulations. (Usually prison guards only get to know the offenses and punishments, and know less about procedures.)

You should always bring with you to the hearing your copy of the disciplinary regulations. In the event that the disciplinary

chairperson during the hearing prohibits you from conducting your defense as planned, you should cite and read out loud the appropriate regulations that permit the procedure you are using.

The women accused of committing unauthorized sex received from the prison discipline officer their disciplinary reports (D-tickets). Upon receipt of the D-ticket they checked them for "timely service" and for "facial defects." The most important and perhaps notable defect is whether the reporting officer has described the alleged offense committed in such a manner that the prisoner is able to marshal a defense based upon that description. The Supreme Court in *Wolff v. McDonnell*, 418 US 539 (1974), stated that all disciplinary reports must contain a detailed description of the alleged offense so that the accused has enough information to marshal a defense. The report should include a description of the alleged violation, where it occurred, when it occurred, whether the D-ticket is based on informant information, who observed what, etc. The D-ticket should be examined to determine whether other defects exist. They include whether the inmate was "timely served" with the D-ticket (for example, a prisoner cannot be charged with an offense that was allegedly committed two months prior to the serving of the ticket); whether the reporting officer signed the report, as well as other procedures the prison must follow in accordance with disciplinary regulations.

The appropriate time to bring up facial defects is at the beginning of the disciplinary hearing (prior to any testimony) via a motion to dismiss the charges. The prisoner should go step by step through each defect and cite the corresponding regulations and relevant case law (e.g. *Wolff v. McDonnell*, *supra* in support of a motion to dismiss.)

After the women reviewed their D-tickets for facial flaws, they began to plan their hearing strategy. The immediately requested in writing that the reporting officer be present as a witness at the hearing. It is imperative to have the reporting officer as a witness and to make a timely request for her/his presence, because s/he has the burden of proving that the prisoner committed the alleged offense. If the requested officer fails to appear, the accused's constitutional right to cross-examination has been violated and an immediate move to dismiss all charges should be made. Timely requests should also be made for an interpreter if one is needed, for other witnesses, and to have the proceedings tape-recorded. (Beware, if you are in a jurisdiction which does not provide for tape recordings of the proceedings, you may be required to supply your own tapes and recording device. There must be one copy supplied to the prison and you should keep the other.)

An affidavit is an essential document to obtain from witnesses even if they have promised to testify at the hearing. The reasons the affidavit is important are: the witness may not be permitted by the institution to appear (denial of such witness must be based on a valid assertion of "prison security"), the witness may change her/his mind about testifying, the witness might change her/his story at the hearing or the witness might be ill and unable to attend. The affidavit should include the affiant's name, relationship to the defendant and an account of what the affiant ac-

Continued on page 12

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For two years, GCN's Sustainer Program has provided the financial boost necessary for growth and change in the paper. The first Sustainer Campaign in 1982 underwrote a staff salary raise. The 1983 Campaign helped us to expand GCN from 16 pages to 20 pages each week.

The support GCN receives from its Sustainers makes the difference between bare survival and growth. This year, plans are under way to computerize GCN. Currently, several hardy volunteers spend late night hours entering our mailing list into an antique PDP 11 hidden away in distant Quincy. We pay over \$3,000.00 each year just to rent time on it! Our Marketing Department scratches pencil to paper, trying to figure out who renews their subscription and when; billing our advertisers takes even more

time, not to mention that trying to remedy subscription problems is a nightmare. You can help us change all that. Our Sustainer goal for this year is \$10,000; enough to buy the right computer, software, service contract and cover the costs of the conversion.

All that's needed for you to become a GCN Sustainer is your pledge to contribute \$30. each quarter in 1984. We'll send you our quarterly *Insider* newsletter, a one year subscription to GCN, two introductory gift subs to give to your boss, relatives, long-lost ex-lovers or new-found friends, and as a special treat, an invitation to the Annual Sustainer Dinner Party in December. Use the form below and help bring GCN into the computer age.

SUSTAIN US!

I WANT TO SUSTAIN GCN FOR 1984!

We'll pledge to make quarterly contributions of:

- ☐ \$ 30 (\$120 annually)
- ☐ \$ 50 (\$200 annually)
- ☐ \$100 (\$400 annually)
- ☐ \$ _____

☐ Enclosed is my first contribution of \$ _____

Name _____

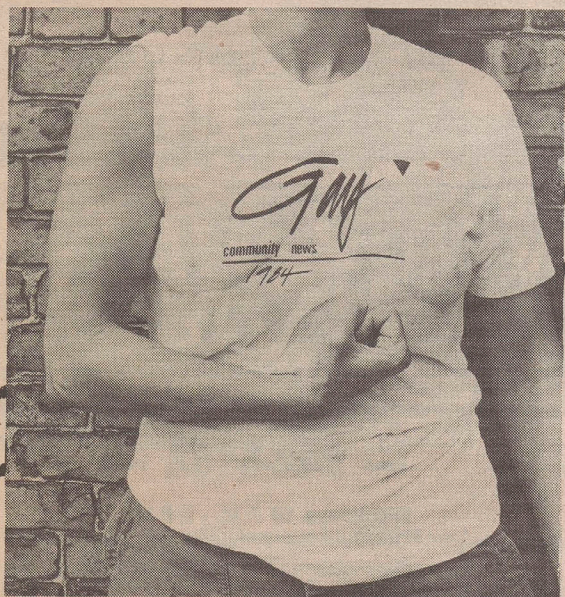
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Please mail to GCN Sustainers, 187 Tremont St., Boston, MA 02111

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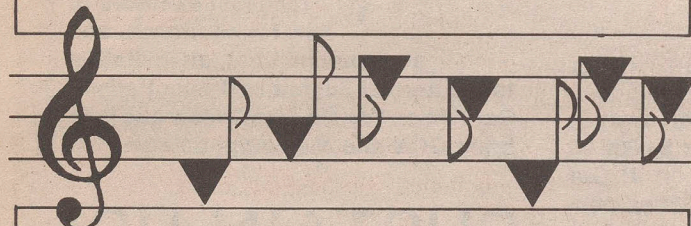
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Information & reservations: 542-3622

Prison

Continued from page 11

tually witnessed. The last sentence should read, "signed under the pains and penalties of perjury." The affiant should sign and date the affidavit. The affidavit format I prefer to use is numbered paragraphs, where each statement made by the affiant is an individual paragraph.

The affidavits can be introduced into evidence when the defendant-prisoner is at the hearing. The prisoner should keep a copy of this evidence for a personal record.

At the commencement of the hearing, the defendant should ask the disciplinary board chairperson if her/his requests for witnesses' documents and other physical evidence will be fulfilled. There is a good possibility that the requests will not be fulfilled and at that time the defendant should object to their exclusion on the basis of relevancy and necessity. If the board continues to deny the requests, the defendant should have her/his objection noted for the record and read aloud to the board the appropriate regulations and cite relevant cases decided which raise the particular issue (e.g. informant information, witnesses, etc.). Another strategy is to move to dismiss the charges on the grounds that the defendant was not afforded as required a fair and impartial hearing.

It is advisable to prepare witnesses and affiants who are going to testify at the hearing as to what questions will be asked by both the prisoner-defendant and the disciplinary board. The defendant is permitted to conduct a direct examination of her/his witnesses while the disciplinary board is allowed to cross-examine the witnesses.

The most important witness is of course the reporting officer, since s/he has the burden of proving the charges. The women here utilized a number of different strategies. They determined that the officer could not possibly have seen, from the vantage point he had, the view described in the ticket. Their approach was to ask very detailed questions about where he stood, where the co-defendants were located and a graphic description of what he observed. They used a diagram of the area and filled it in as the guard answered their questions. Then they introduced the diagram into evidence as an exhibit.

Another approach used was discrediting the officer as a witness on account of prejudice. The guard was a known homophobe. When they had him describe what he thought he had observed, they got him to say on the record that sexual acts between two women were disgusting, perverted and unnatural. This was sufficient to show that he was predisposed in a prejudiced way.

Every cross-examination of a witness should be detailed. The disciplinary board cannot lawfully limit relevant questioning which is non-cumulative, since to do so is a violation of the defendant's Fourteenth Amendment "due

process" right to confront the accuser.

The co-defendants here asked a number of preliminary questions, such as how long had the officer been a guard, how long had he

worked in the present institution, what were his regular work shift and job duties, whether he worked a regular shift on the day in question, whether he had worked a double shift during that time, what duties he performed on the day in question, whether the officer was familiar with the defendants and if so what was their relationship. These questions lay a foundation for more substantive questions as well as questions that attack the officer's credibility.

The more you exercise your rights ... the more prison officials will be forced to deal with you lawfully and stop abusing their power. It is also imperative to pass on your knowledge to teach others.

The information drawn from the cross-examination was used to argue the defendants' position in the case. The women in their closing remarks made a point of the guard's biased testimony and that according to his testimony and the diagram, it was impossible for him to have had the view to which he testified.

All questions to witnesses must be relevant. Even though the co-defendants believed their line of questioning to be relevant, the disciplinary board denied several of their questions. The women immediately objected and stated the reason why the question was relevant. The disciplinary board overruled the objection and the women had their objection noted for the record.

In addition, if there is a violation of constitutional rights, the prisoner-defendant should make an appropriate objection. These constitutional violations are usually related to the Fourteenth Amendment's Due Process clause. The disciplinary board will attempt to question the defendant regarding the charges against her/him. If the offense allegedly committed was referred to the

be used in a future proceeding, although the disposition of the hearing is not admissible evidence in a court of law.

At the close of the hearing, the co-defendants requested time to make a closing statement. This statement should be a summary of the hearing's testimony and a persuasive argument for the board finding in the defendant's favor.

The disciplinary board may render its decision and issue sanctions upon the close of the hearing or may exercise the regulatory time table for making such decisions. If the board fails to serve the prisoner-defendant with a timely decision, it is an appealable issue. Each jurisdiction provides for a regulatory or statutory scheme for appeals from unfavorable disciplinary decisions.

The moral of all this is that you should know and exercise your rights in disciplinary proceedings. The more you do, the more apt you are to prevail. Prison officials will be forced to deal with you lawfully and stop abusing their power. It is also imperative to pass on your knowledge to teach others how to effectively conduct a disciplinary hearing.



Temple

Continued from page 1

of the commission and would stop all recruiting activities at all placement offices until they obtain a stay of the order pending appeal.

Reinstein called the decision "a gross and blatant violation of the First Amendment," and likened the decision to arguments used "to keep gay rights organizations from coming on campus in the '70s." He added, "We don't agree with the military policy of discrimination. Temple's affirmative action policy has included sexual orientation since 1978. We were ahead of the city which did not include it until 1982, [but] I think decisions like this always boomerang back to haunt unpopular groups. These arguments were made to the

shame of the country in the '50s and '60s when the government kept communists off campus. If you substitute the word 'communists' for the word 'military,' every civil rights organization would uphold the decision."

Commissioner Milton Weiss, one of the three Commission members who decided the case, said that he had heard that "the U.S. Department of Justice may go into federal court to restrain the order." That department filed an amicus brief on Temple's behalf. Robert Lavat, counsel for the U.S. Justice Department, could not be reached for comment.

— filed from Wilmington, DE



Friday Evening Stuff and Nonsense

We're looking for a few good queers to help bring GCN out. If you'd like to join the stuffing, licking and labelling brigade, please drop by the GCN offices any Friday evening.

(167 Tremont St., Boston.
Ring the buzzer and someone will let you in.)



March 8 - April 6
Every Fri. & Sat.
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Baptist Church
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Classifieds

ROOMMATES

2 LF's seek 1 LF 27+ responsible, self aware for supportive 4 bedrm house, Brookline, near T. Min alcohol. We are profess; int in pers/sprtl growth. Rent 226/mo + util. 232-9089. (39)

BEAUTIFUL HOME

LF 30 seeks LFs 30+ to share warm supportive independent Newtonville household Fireplace scr porch piano lg yard. Avail: 1 sunny bedroom \$200+, 1 furnished bedroom + study \$250+ Great neighborhood. Conv to Boston + Camb No cigarettes or drugs. Call Irene or Sherrard 965-0648. (35)

WALK TO BEACH

Pro L 30 seeks same 27+ for sunny 2 bdrm apt S. Shore. Walk to beach. Looking for responsible person. Friendly yet independent. Call Anne (617)925-4431 keep trying! (35)

Newton L/F 2kids sk F for 3rd lg bdrm/prvt entrance in house w/frplc 275+. 522-5958 Will consdr GM. (34)

2 LF in sunny newly painted 7rm apt in Somerville seek 3rd. \$225 heat included 623-2475 or 623-2397. No cats or smoke. (34)

Prof LF seeks same for 2bdrm apt in Brookline. Ind neat considerate. Apt furnished exc bdrm no pets park avail. 281 incl heat. 739-2796. (34)

Cambport summ sublt May-Aug 200/m share cozy apt w frndly GM non-smok only 661-2085 even or lv message. (34)

ROOMEZE

LESBIAN/GAY-FEMINIST
Roommate Matching Service
\$15 fee
Confidentiality Assured
CALL 641-3095
M-F 9-6/Sat 12-5

Looking for room in Boston. Can pay up to \$50/wk. Call Mike for info 426-4469. (c)

MY HOME OR YOURS IN DORCH
L 32 seeks L to share nice apt nr Fields Cnr T stop, or I need to move to safe nbhd in Dorch w low rent. Resp, indep, non-smkr Call soon, 825-7845 anytime. \$200/mo + util. (34)

INMAN SQUARE

Feminist faggot sks responsible, pacifistic person to share the work and reward of converting small dilapidated apt into home. Please call David at 628-0016 or 923-0082 anytime. THIS IS NOT A SEX AD. (c)

LF + M sk (preferably) LF for beaut pond-side JP apt. Seek someone fun indept, mature, interested in making home. Hve dog, cat. No more pets. Rent 212+ . Call 522-5461. Lve mesg. (34)

BELMONT

Prof L sks same for 2 bdrm Belmont apt. Back pch, pkng, block to buses, 10 mn to Hvd Sq. 260+ min alcohol cats ok no dogs 489-1345. (35)

ROOMMATE WANTED

2LF's seek 1 LF 30 or older non-smkr no pets in house in W-Newton. Nr Mass Pike Call Diane or Deana 244-3415. 250+ utils. (34)

HOUSEMATES

BROOKLINE HILLS-VILLAGE T

2 rms fr rent \$250-450 incl util pk share kitch etc 4pers piano w/3LFs + 2 boys 9 + 14. Spiritual Mozart. Ritual morns semi-veg cig-alc-drg free. Share chores be neat mature open to beauty lgt feelings joy quiet flowers peace. Gena 566-1873. (35)

CAMBRIDGE SUBLET

1F+1LF 27-37 seek 3rd F. Feminist semicoop. No cigs, pets \$250 + util. Avail 4/15-8/15. Call 547-2645 eves. (c)

SCENIC NEIGHBORHOOD

3 GM sk 4th GM to share house on Hyde Park/Milton line, on T bus line nr Rte 128 quiet nghbd fireplace porch w/d d/w large yard privacy own bedrm. \$295/mo inc ht + util. Call Bill 361-6571, eves + wknds. (35)

FEMALE HOUSEMATE WANTED

to join 2M + 1F (ages 28-39; lesbian gay and straight) + 2 cats in large coop house in Jamaica Plain between Orange and Green Lines. Nonsmoker. No more pets. \$175+ for single or 220+ for double. Available now. Please call 522-7572. (32)

CAMB-PORT MIXED COOP

3 F (2 lsb), 1 M, 1 p/t child, collective sk 2 hsemts for lrg rentvd hse. 200 incl util. Avail 3/15 and 4/1. We are neat, creative, warm, ages 23-30. Call 864-1466. (c)

HOUSING WANTED

SEEKING RMMT & APT

GM 27 writer/rock musician seeks a stable living situation. \$300/month max rent. Am frndly consid emotly aware steady income. Not hvy partier Want 1 or 2 similar rmm(s). Call 254-0880, not after 10pm please. (35)

GCNER NEEDS APT

New news ed needs to move. If you know of any 2 bdrm apts in the Somerville/Cambridge area please contact Stephanie at 426-4469. (c)

FURNISHED ROOMS

Furnished rooms for rent. \$80 wkly. 2 weeks security. Call 723-5680. (41)

Bri— Comm + Hvd Aves on T— Furn rms for 5w/wk some w/prv bath. 2 mos min stay w/4wks up front. Job + prior landlord refs reqd. 277-6622.

HOUSE FOR SALE

Home for sale. Reading into old houses? You'll love this one. Reg'd Historical Commission. Perfect for couple. Privacy. Friendly community charming house. Must see. Can show anytime. Call 944-1484 for location. Open house, March 10, 1-4. \$119,900. (34)

APARTMENTS

KIND LANDLORD SEEKS CONSIDERATE SINGLE TENANT

for lovely studio apt. N Dorchester two blocks from Ashmont Sta. Two rms. + bath + all util. Tenant should be clean, quiet, + appreciate privacy. Apt. in new condition + A/C, W/D in cellar for use, off st. parking 1 yr. lease \$440. 566-4193 lv message 1st month rent and security dep. (37)

OFFICE FOR RENT

OFFICE AVAILABLE

Small downtown office avail immed to non-profit org. Nice space. Very reasonable rent. Call Larry ASAP 227-7335. (c)

JOB SEARCH

Intelligent responsible man seeks full-time job where I can maintain my sanity and sense of humor. Good driving and people skills. Call Jim O'Brien at 576-2114. (35)

JOB OPPORTUNITIES

VIDEO COUNTER HELP

Full and part-time positions. Movie rentals and equipment sales. Call or stop by for more info. Video Plus Porter Square Shopping Center Camb. 354-7587. (35)

People to wait in small restaurant. Flexible hours. Call at Downtown Cafe, 288-4626.

SOCIAL CHANGE JOBS

COMMUNITY JOBS, a nonprofit newspaper, lists progressive jobs and internships nationwide that you can believe in! Jobs in women's rights, community organizing, the environment peace and more. Current listing \$3.00. Community Jobs, Box 221, 1520 16th Street NW, Washington, DC, 20036. (x)

GCN JOB OPENINGS

GCN is seeking applicants for the following positions:

DESIGN DIRECTOR:

Estab overall design of paper, oversee prod nght, design or assign covers, cntrsp artwrk/layout, monthly suppl graphics. Requires graphic design/art skills. Fam w/type specs, design/layout exp pref.

All positions require commitment to gay/lesbian liberation, feminism, social change, anti-racist politics, and collective decision-making. Sal \$150/wk + 3 wks pd vac, complete health/life ins. Resumes to Gordon Gottlieb, GCN, 167 Tremont St, Boston, MA 02111. Lesbians/gay men of color particularly encouraged to apply. (c)

CARPENTER WANTED

Minimum 5 years experience in renovation or finish work. Must have own tools and transportation. Call 623-3996. (34)

Full-time office manager for Resist, a foundation for the radical left. Min. 2 year commitment starting 5/85. Demonstrated experience working with grassroots organizations and proven communication, writing and office skills. Strong commitment to anti-racist, feminist and anti-militarist politics. Salary 14K plus benefits. Resume, cover letter and writing sample to Resist, 38 Union Square, Somerville, MA 02143 by April 8th.

TRAVEL AGENCIES

FOREX TRAVEL

Phone 482-2900
76 Arlington St.
at Boston Park Plaza

SUMMER RENTALS

Provincetown — Jamaica Plain Real Estate, your Boston Broker for Provincetown. Summer rentals by the week or by the night. Call Sue at 524-5464. (42)

VACATIONS

GREENHOPE FARM

Experience real country living in an all-woman space. Cozy private rooms in our newly built farmhouse Inn. Homemade bread cooked on a wood stove. Horses to ride, baby goats and ducklings. Maple sugaring with horses. Delicious veg meals. Reserve your weekend this spring. Call (802) 533-7772. (34)

RESORTS

BRINLEY VICTORIAN INN

Explore Newport but let us harbor you with warm + friendly service, romantic Victorian decor, fresh flowers, cont. brkft. (401)849-7645. (13/1)

VISIT A WINTER WONDERLAND

In the heart of New Hampshire's White Mountains, THE HIGHLANDS INN has miles of x-country ski trails, ice skating, snowshoeing. Downhill skiing and sleigh rides nearby. Lovely rooms, private baths. GREAT MID-WEEK DISCOUNTS! Grace + Judi, Innkeepers. Box 118G Bethlehem, NH 03574, (603)869-3978. (33)

CHECK'ER OUT AT THE CHECK'ER INN

Dbl rms, coffee by fireside, pkg, apt also avail, 1 blk bay, open year round. 487-9029, 25 Winthrop St, P'town, MA 02657

GABRIEL'S

Guest rooms and apartments. Centrally located. Hot tub, garden patio, cable tv, coffee. 104 Bradford St. Provincetown, MA 02657. Reservations: (617) 487-3232. Open year round.

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Bed + Cont Bkfst for Lesbians and Gay Men in a country village house 2 hrs fr Bos. Yr-round. Nr lakes, hikes, skiing. Dave + Mike (802)348-7840.

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SWEDISH MASSAGE FOR WOMEN

Treat yourself or someone special to a totally relaxing and healthy experience. Call Robin Ray 522-2184. (34)

COUSLING—PSYCHOTHERAPY

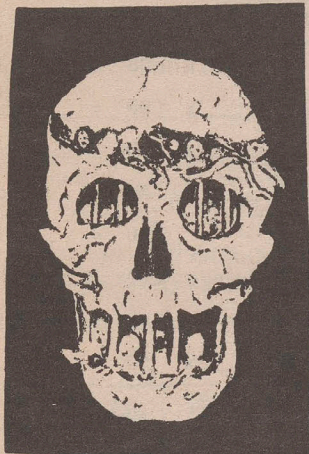
For individuals or couples, long or short term. Reasonable rates, sliding scale. John Graves, 266-2069. Formerly 6 years with HCHS. (35)

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(617) 353-0225 for appt.

GAY MEN'S THERAPY GROUP

Openings. Group focus is on intimacy, gay identity, relationships. Individual therapy also available. Sliding fee. Call Francis Giambone 628-6988.



TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist).



Very admirable Black woman would like to correspond with an individual who has time to really build a solid relationship. I'm young and very sexy. Please respond with SASE and photo if possible. Darlin R. CALDWELL, No.2-L, 220 E. Maryland St., Indpls, IN 46204.

PRISON BOOK PROGRAM
c/o Redbook
92 Green St.
Jamaica Plain, MA 02130

Fortune Society
(prison newspaper)
39 W 19th, NYC 10011

Prison Pen Pals
Box 82188,
San Diego, CA 92138



GCN GAY AND LESBIAN PRISONER PROJECT

We send free papers, books (when they are donated) and when money for postage is donated) and run free penpal ads. (There's sometimes a long waiting list because of limited space.) Little by little as we get more volunteer labor power we'll be looking for other ways to support lesbians and gay men behind bars. If you can help with your time or a contribution (of money or paperbacks), please send to Gay and Lesbian Prisoner Project, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111. Thanks!

Wishing to share my thoughts with bi or gay men or women. Race doesn't matter for we are all one as people. I desire someone who wants to help make today's brightest dreams tomorrow's reality. I enjoy writing, music, sports and sex. Walter TAYLOR, 80C 120, Box 51, Comstock NY 12821.

I received the books you sent and enjoyed them very much (the ones that they let me have; the others I had sent on to my grandmother — hope she doesn't open the package...oh well). Would enjoy having someone to write to. Robert McLEOD, 250029, PO Box 520 IMU-D-12, Walla Walla WA 99362.

I would like to correspond with anyone inside or outside. My interests are old cars, antiques and auctions, reading and working. Thank you for all you do for us. David FRANCES, 47603, 2605 State St., Salem OR 97310.

ATTENTION ARTHUR O'DONNELL! I want to answer your letter but the mailroom clipped the return address off in opening your letter. Please write again. Greg ZATLER, A-065486, Rt 2 Box 13-A, MB 407, Immokalee FL 33934.

Lonely prisoner in need of someone to write that's lovable and understanding to a man's needs. Will answer all letters. Jimmy CONEY, 018161, Box 221-C-26, Raiford FL 32083.

I'm bisexual and will gladly correspond with anyone, but even more gladly with men. It's very depressing in here alone. Jeffrey HAMILTON, Box 4571, Lima OH 45802.

I will be released in 86 and between now and then would like to have some friends to write to. James CALLAHAN, 019441, Box 747, Starke FL 32091.

Prisoners Seeking Friends

WHAT ARTISTS AND PRISONERS HAVE IN COMMON IS THAT BOTH KNOW WHAT IT MEANS TO BE FREE. James Baldwin



NOTE TO PRISONERS

Before you write someone in another prison, you might check with some of the other prisoners to see if the authorities there (in their fearful attempt to keep you from forming unions or organizing in any way) issue disciplinary warnings for writing other prisoners. If they keep you from communicating with each other and keep you fighting with each other, they have less to worry about you coming out against the prison system itself. Think about it!



HELP!!! BOOKS!!!

Please consider sending or dropping by GCN (167 Tremont, Boston 02111; on the Common) your already read gay books (fiction or nonfiction). Prisoners really do get a lot out of them and we'll be glad to send them in. Thanks. (We won't refuse donations for postage; but will be glad to get just books!)

I'm seeking correspondence from any openminded and intelligent person. I'm lonely and without family or friends. I'm interested in exchanging ideas, sports, reading and poetry. Charles IVORY, 31712, Box 2, Lansing KS 66043.

Gay prisoner wishes to correspond with other gays and lesbians. Age, race NOT important. Love nature, stamp collecting, music, cooking, reading, movies and getting and answering mail! Stamps are also welcome. Terry Barkley, 173128, 777 W. Riverside Dr., Ionia MI 48846.

Lonely gay Leo, slim but trim, seeking in depth intelligent penpal relationship. I enjoy cooking, fine wine, backgammon, quiet walks in the woods, sailing. I'm alone in this world at the moment. Send SASE if possible. Gregg LEVENDOSKI, 091911, Slot 581, Box 1500, Cross City FL 32628.

I like to correspond with sincere individuals. My interests are reading, writing, working out, staying in shape, and enjoying life. David HAMMER, 97392, Box 97, McAlester OK 74502.

Mature young man wanting to correspond with mature men for friendship. Will be released in 85 or 86 and need older person to share good times with. Anthony EDWARDS, 102410, Box 524, Granite OK 73547.

I am a self-taught sexologist/therapist who has an avid interest in diverse and varied sexual postures. I regard myself as a connoisseur in my chosen field. I'd enjoy hearing from discrete, well-educated people. Chaka KAWIKA, 35996, Box 900, Jefferson City MO 65102.

Black prisoner looking for the right person. I know you are out there. Please write. Harry STANLEY, 73175, Lock Bag R, Rahway NJ 07065.

I am a warm and sincere individual seeking for a honest correspondence. William BACALLAO, 075748, Box 221, Raiford, FL 32083.

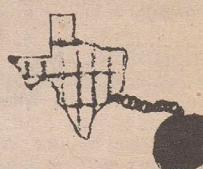


Seeking a supportive gay male for an honest relationship. My main interests include SEX, horses, SEX, wilderness, SEX and music. Carl HERBERT, A632367, Box 500 (EA-8), Olustee FL 32072

Solid as a rock (work out daily); Capricorn; Like playing the guitar and have been known to write a song or two. Would like to hear from some gay brothers. Bill HALL, 716420, Box 221-F-9, Raiford FL 32083.

Incarcerated male looking for a trusting friendship. If we'll put aside shortcomings and deal with the long suit, a true friendship will emerge. Tam BROWN, 177-861, Box 4571, Lima OH 45802.

Would like to correspond with gay or bi men. Need to get some mail. Hobbies are horseback riding, swimming, water sports, football and rock 'n roll music. Kenneth SMALLWOOD, EF-131663, Box 276 Dodge Ct, Chester GA 31012.



Old fashioned young prisoner looking for a letter from someone to put some sunshine into my life. Gene MUNNINGS, 5997, Box 700, Jessup MD 20794.

I'm heavy into body-building, reading and soft rock music. I have no racial restrictions in life. I'd like to receive letters from anyone who cares to write. I'd like to say I think it's a very noble thing you're doing with your paper for gay prisoners. Bart ALBANO Jr, 10 Administration Rd, Bridgewater, MA 02324.

Effeminate gay male preparing for release in a year. Looking for anyone to write. Send photo if you can. Would like building a strong relationship and remain openminded to all as I presently am. Kevin KNIGHT, A-1-13, Box 618, 135 State St., Auburn NY 13024.

Canadian Indian with no family or relatives in USA. Looking at Nov 85 release date and in need of a sponsor and friend. Steve JONES, 268009, PO Box 520, Walla Walla WA 99362.

I would like to get to know and exchange thoughts about life in general with some gay men and women. Albert HADNOT, 323858, Box 16 Eastham, Lovelady TX 75851.

Musician (keyboardist), sensitive, caring and very concerned about my future. I'm a Libra, and would like to correspond with someone very much. Steve SLATON, 076137, Box 1500 (923), Cross City FL 32628.

I am initiating a penpal program for members of our MCC congregation here at Central Men's Colony. We are interested in sharing ideas with other institutions as well as people on the streets. We are allowed to write other prisoners. All GCN readers (inside or out) that are interested, please write Ran Fonzel Rodriguez, C56686 Rm 3335X, PO Box 8101 E, San Luis Obispo, CA 93409.



CALENDAR

March 9 to March 22

9 saturday

Dorchester — 8th Annual Dorchester International Women's Day. Info: 288-2291.

Boston — Kay Gardner and the Mischief Mime Co. to benefit *Woman of Power* magazine: Boston College Theater Arts Center; 8PM. \$6.50 more/less. Info: 491-6204.

Cambridge — Lesbian Singles meeting; Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. All women welcome. Info: 661-3633.

Boston — International Women's Day Dance sponsored by the Women's Center; Boston YWCA, 140 Clarendon, Copley Sq. D.J.: Claire. All women invited. Childcare available. \$3. Info: 354-8807.

Cambridge — *Sister of Fire*, a play about the British witch trials; Old Cambridge Baptist Church, 1151 Mass. Ave. 8PM. \$7. Runs Fri.-Sat. until April 6. Info: 661-7263.

Boston — Sue Fink and Diane Lindsay in concert; Sleeper Auditorium, Boston Univ. 871 Comm. Ave. 8PM. \$7.50. Info: 547-1378.

Boston — *Do Patent Leather Shoes Really Reflect Up?*, a musical comedy; Wilbur Theatre, 246 Tremont St. 8PM. \$27.50-\$15. Continues Tues.-Sat. 8PM, Sun. 2PM & 7PM. Info: 423-4008.

10 sunday

Boston — International Women's Day 24 hour radio show from midnight to midnight; WMBR 88.1 FM.

Cambridge — Black & White Men Together membership meeting & discussion; Philips Brooks House, Harvard Yard. 1-5PM. Info: 536-1160.

11 monday

Cambridge — *Dream of a Free Country: A Message from Nicaraguan Women*; First Church Congregational, 11 Garden St. Donation requested. Wheelchair accessible, childcare provided. 7:30PM. Info: 492-8699.

12 tuesday

Salem — Health Night — Focus on AIDS, sponsored by North Shore Gay and Lesbian Alliance. Upstairs at Lyceum Restaurant, Church St. 7PM. Free. Info: 745-3848.

Waltham — Women's Music Coffeehouse to benefit *Artemis Intercollegiate Feminist Paper* and Brandeis Women's Month fund; Cholmondeley's Coffehouse in the Castle, Brandeis Univ. 9-12PM. \$1.50. Info: 647-2181.

13 wednesday

Boston — Ruggles, Doff and Walton to perform; Church of the Covenant, Essentially Women's Coffeehouse. 7-10PM. A drug-and alcohol-free event.

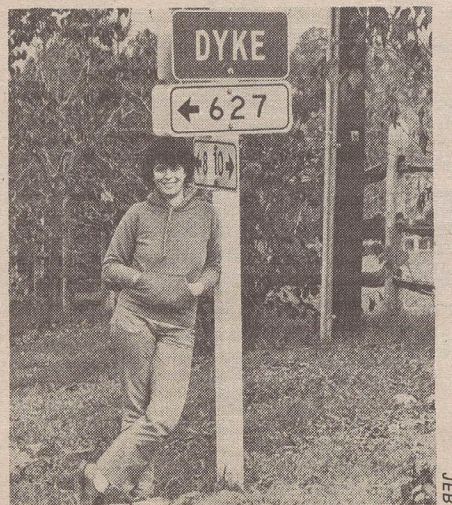
Cambridge — Open discussion on rape; Women's Center, 46 Pleasant St., Central Sq. 8PM. Info: 354-8807.

14 thursday

Boston — Boston Theatre of the Deaf: *A Little Out of Hand*. Northeastern University Alumni Hall, 360 Huntington Ave. \$6, \$3 Theatre members. 8PM. Also Fri. and Sat. Info: 437-2247.

Boston — Lesbians Choosing Children Network: adoption and single mothers; UMass at Park Sq., Rm. 222, 100 Arlington St. 7:30PM. Info: 232-2108.

Boston — *Gay Community News* always needs help on production night when articles are proofread and pasted up. If you've done proofreading or layout and would like to volunteer, stop by 167 Tremont St. 5th Floor (5-8pm for proofing, 7:30-11pm for layout). Come help out GCN and read tomorrow's news today.



Joan E. Biren (JEB), see March 14

Waltham — Joan E. Biren's *Lesbian Images* in Photography, 1850-1984, a slide/talk presentation; International Lounge, Usdan Student Center, Brandeis Univ. 7-10PM. \$1. Info: 647-2181.

Cambridge — Women's Pentagon Action, feminist anti-militarist organizing and discussion. Women's Center, 46 Pleasant St., Central Sq. 7PM. Info: 354-8807.

15 friday

Cambridge — Anarchist poet Phillip Levine to read; MIT, 105 Mass. Ave., Building 9, Rm. 150. 8PM. Free. Info: Black Rose, 492-6259.

Cambridge — Pre-Equinox Dance Party sponsored by H.D.S. Lesbian/Gay Alliance; Harvard Divinity School, Rockefeller Hall, 47 Francis Ave. 8PM. Wheelchair accessible. Free. Info: Kevin, 262-2473.

Boston — Slide presentation by David Fichter on *murals in Nicaragua*; Institute of Contemporary Art, 955 Boylston St. 12:15PM. Free. Info: 266-5152.

Cambridge — Gays at MIT spring dance: "My Mother Thinks I'm at the Movies." MIT Student Center, 2nd floor. 9PM-1AM. Beer and wine. \$3/\$2 with MIT ID. Info: 253-5440.

Boston — SABIA and Judy Gorman-Jacobs concert to benefit *Mobilization for Survival*; Morse Auditorium, 602 Commonwealth Ave. 8PM. \$5, advance; \$6, door. Wheelchair accessible (limited access to bathrooms). Info: 354-0008.

Boston — Tom Wilson Weinberg's *Ten Percent Revue* musical theater with Joey Branden, Jean Gauthier, Elliot Pilshaw and Robin White-Portnoy. Arlington Street Church, 8PM. \$8, Fri. and Sat.; \$6, Sun. Continues through April 28. Info: 542-3622.

Boston — GCN VOLUNTEER NIGHT!!! Come help send out the paper to our subscribers. Refreshments and good times. Come anytime after 6PM to 167 Tremont Street, 5th Floor (near Boylston and Park Street "T" stops). If the door is locked, buzz us on the GCN intercom located outside the front door.

16 saturday

Ashland — Tri-county Association social at Bob's. 8PM. Info: 879-7527.

17 sunday

South End — St. Patrick's Day Bike Ride, sponsored by Chiltern Mtn. Club. 10-15 mile ride. Info: Bob, 266-3812 or Cindy, 491-4612.

Cambridge — *How We Got the Vote*, *A Woman's Place is in the House*, and *Women's Voices: The Gender Gap Movie*, three films in Radcliffe's "Women Facing Challenges" series; Science Center B, Harvard. 3PM. \$2. Info: 495-8140.

Cambridge — Celebration and talk with Hilda Scott, author of *Working Your Way to the Bottom: The Feminization of Poverty*; New Words Bookstore, 186 Hampshire St. 2-4PM. Free. Info: 742-5867.

Watertown — GLOW, Gays & Lesbians of Watertown, potluck dinner and meeting. 6PM. Info: 926-5371 or 923-2065 evenings before 9PM.

Somerville — Women's book discussion group open to new members; this week: *The Women of Brewster Place* by Gloria Naylor. 4PM. Info: Nancy, 489-3601, or Liz, 666-0350.

20 wednesday

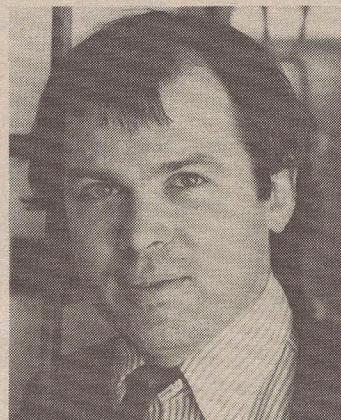
Cambridge — Baby Boomers Rap; Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. Info: 661-3633.

Boston — 9to5 Open House; Boston YWCA, 140 Clarendon St. 5:45-7PM. Free. Special guest speaker: Steven Miller, Bay Financial Associates. Info: 9to5, 423-3253.

Boston — "The Health Concerns of Bisexual Women," with Linette Liebling, Health Educator for the AIDS Action Committee; Somewhere Else, 295 Franklin St. 7PM. All women welcome. Info: BBWN, PO Box 1534, Jamaica Plain, 02130.

Cambridge — Spring Equinox with Amethyst Women. Old Cambridge Baptist Church. 7:30PM. Bring salad/bread/dessert. Main dish, live dance band & childcare provided. \$3 more/less.

Worcester — Kevin Cathcart will speak on gay civil rights; Dana Commons, Clark University. 8PM. Directions: 793-7431.



Craig Lambert, see March 21

21 thursday

Boston — "The Macho Mystique," a workshop by sociologist Craig Lambert; Boston Film/Video Foundation, 1126 Boylston St. 8PM. \$10. Info: 536-1540.

Boston — Lesbian & Gay Pride Committee meeting; Hill House on Joy St. 7PM. All welcome. Info: 889-4777 or P.O. Box 8916, Boston. 02114.

22 friday

Boston — Opening reception: "Girls Just Wanna Make Art," painting, installation & collage by Wendy Bergman, Maureen Gannon, MB Hermans, Joanne Hetherington, & Mary Traynor; Fort Point Gallery, 249 A Street. Exhibit continues until April 12.

Boston — Shabbat Torah Service and Oneg with Am Tikva. Hill House, Beacon Hill. 8PM. Info: 782-8894.

Waltham — June Jordan to speak; Schwartz Auditorium at Brandeis University. 7:30PM. \$3, \$2.50 students. Info: 647-2181.

Notes

sue fink: new pop

In contrast to the homogenized and pasteurized sound of the handful of artists we've gotten used to hearing out of the mainstream women's music labels (sorry Olivia and Redwood, but your sound is mainstream even if your intentions are not), a current burst of new artists offers jaded listeners profoundly needed new voices, if not exactly new values and directions. A lot of new vinyl has recently come out: by previously unrecorded artists like Deirdre McCalla (Olivia, nice production job, Theresa), Diane Lindsay (an excellent bass player and arranger), Linda Hirschorn (country) and Nancy Vogl; as well as by familiar faces like Ferron (her second album was named by *Washington Post* critic Richard Harrington as one of his top ten in 1984), Kay Gardner (on *Ladyslipper Records*) and Cris Williamson (her newest release is imminent).

Sue Fink's debut album *Big Promise* on *Ladyslipper Records* is a thoroughly enjoyable LP, and in the genre of women's music has rock-ward tendencies. Fink is the author of one of the best lesbian anthems around, "Leaping Lesbians," recorded on the wonderful and sadly out of print "Lesbian Concentrate" album put out by Olivia in 1977. (The best lezzie anthem, if you ask me, is still Maxine Feldman's "Angry Athis," followed closely by Alix Dobkin's "Amazon A-B-C," Sweet Honey's "Every Woman Who Ever Loved a Woman," and Meg Christian's "Ode to a Gym Teacher." Of course, for some of us Patti Smith's "Dancing Barefoot" ranks right up there as well, but that's another story.)

Fink's album is a pleasing mixture of jazz-based vocals, rocking bass lines, catchy melodies and concise arrangements, with a healthy dose of Laurie Anderson-ish effects thrown in. It's a relatively discordant-sounding album, which I say as an enthusiastic compliment since it differentiates this album from the pastel womb-one sound (how else do you describe it?) that seems to characterize so much West Coast women's music production. (Hey, girls, come out to the East Coast a bit more often, would you please? We would all benefit from some more transnational pollination.)

My favorite parts of the album are the synthesized bass (which at its best reminds me of the Gil Scott Heron/Brian Jackson collaboration on "Secrets"), the heavy metal-ish guitar on "Caught Between Two Worlds" (shades of Eddie Van Halen), and the use of lots of effects on her voice (sounds like a digital delay) and on the instruments. The effects give the album a contemporary sound which makes it more musically relevant and fun. Another wonderful thing about the album is the high-quality production (nice job by engineer Wyn Meyerson and producers Diane Lindsay and Sue Fink). My favorite song: "It's Over" (catchy chorus).

The album is least successful for me when Fink attempts jazzy vocalizations which strain her steady alto into a soprano. Plus, I'm not much of a fan of the Annette Peacock/Phoebe Snow style of jazz improv. An off-key but gutsy voice is just more in touch with rock's power. Fink clearly has the musical vision and talent to let her stuff rip out with unrestrained intensity; the artsy/jazzy style only hinders that from happening. Still, many listeners will find the style soothing or appealing.

Like all good pop records, "Big Promise" grows on you with each listening. It is a polished and worthy debut album — a solid addition to any collection.

— Urvashi Vaid

Calendar compiled by Miranda Kolbe

GAY COMMUNITY NEWS